

ST. JAMES  
OF  
MY LADY'S MANOR  
1750-1950









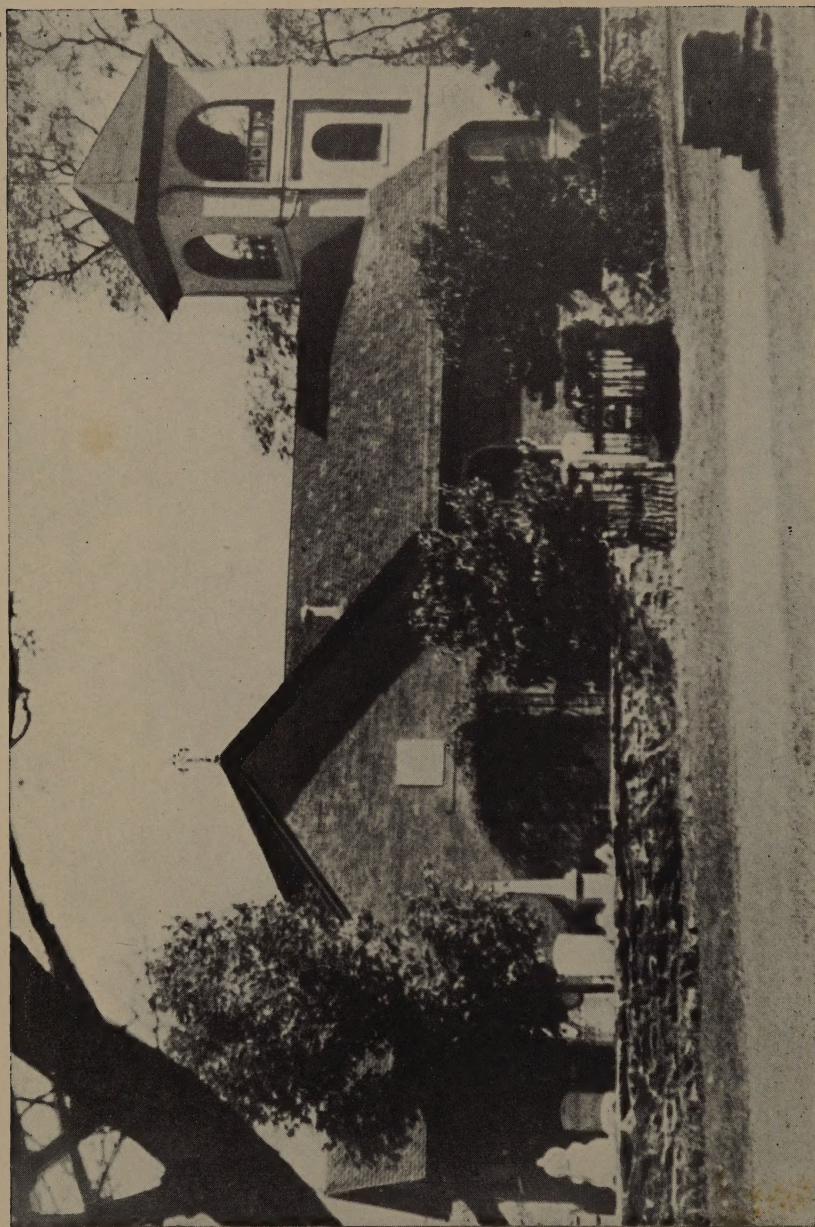


ST. JAMES  
OF  
MY LADY'S MANOR  
1750-1950









ST. JAMES CHURCH



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MY LADY'S MANOR  
1750-1950

This is God's hill  
In the which it pleaseth him to dwell;  
Yea, the Lord will abide in it for ever.

*Psalm 68: 16*



BALTIMORE

1950

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Through handwrought gates alluring paths  
Lead on to pleasant places  
Where ghosts of long forgotten things  
Have left elusive traces

CLELIA P. MCGOWAN

From a bronze plate on  
the " Gateway Walk " in  
Charleston, South Carolina





## FOREWORD

We offer you this History of St. James, not as an effort at literary achievement (please judge it not that way) but solely for what it is, a sincere and, we think, accurate and authentic account of the beginnings, growth and staunch endurance of this little church which has harboured its people for many years, some unto the eighth generation.

There must be a note of sadness in this foreword for our collaborator, Colonel Oscar Kemp Tolley, did not live to see this work's completion. It would have been a culmination to his years of research on the records of My Lady's Manor and the families which have made it. We have missed his help many times.

Our sources have been the church records of the two parishes most concerned, St. John's and St. James', and family papers which would not have been available but for the kindness of their owners. We have used for background provincial records in the Hall of Records at Annapolis, land transfers, wills, deeds, and other papers of like nature, and the *Archives of Maryland*, covering the period from 1750 to 1782, which are edited and published by the Maryland Historical Society. It would be impossible to overcredit the fund of information found in the *Archives*—the Acts of Assembly, the correspondence, so enlightening on the times, of Governor Horatio Sharpe, the controversies of groups and of individuals, and so many intriguing details of colonial life in Maryland.

The Notes of Dr. Ethan Allen on St. James Parish, written in his capacity of Historiographer to the Diocese of Maryland, were of help in covering the years before 1830 as the earlier *Journals of the Conventions of the Episcopal Church in Maryland* were not available.

The size of Baltimore in 1752 is a matter of common knowledge based on the well known drawing by the contemporary John Moale. The list of families of Baltimore Town, taken that same year, is in the possession of the Maryland Historical Society.

We have not annotated these pages because we feel that notes, which often mar the enjoyment of reading, would have neither value nor interest to those who will be prompted to read this book and they would lend an air of scholarliness which would not be merited. Neither have we added an index. To the few readers outside our parish this will be a loss perhaps; to those within, and they are after all the readers for whom this book is primarily published, an index would mean little or nothing, for they need no guide to find their way through the years.

It would be impossible to attempt to thank all who have helped us for everyone has been most kind. To some few, however, we feel so indebted that we cannot do other than thank them publicly. Mrs. Donald H. Frantz has been of the greatest help. Miss Garnett Hutchins, Mrs. John G. Patterson, Miss Bessie Hutchins, Mrs. Arthur S. Nelson, Miss Lillian Streett and Mrs. Murray Warfield have been generous in letting us study family papers, records and pictures. Mrs. Whitmel Webb and the late Hopewell Warner, descendants of former rectors of St. James, assisted considerably.

Without the encouragement and unflagging interest of L. Murray Warfield and C. Alfred Spilker, it is doubtful if this small book would ever have been finished. To Grover MacGregor Hutchins must go much gratitude for research work well done, particularly on the history of My Lady's Manor, and to him belongs the credit for finding the Academy corner stone and the signature stone of Josias Slade.

We want to thank Mrs. Gordon H. Pearce for permission to quote from a letter from France which tells of the Mass of St. Hubert. We are grateful to Mrs. William Woodbury Cooper for help and counsel.

We are much indebted to the Reverend Nelson Waite Rightmyer, prominent student of and author on colonial church history, whose astute guidance saved us misinterpretation of Provincial legislation as it affected the Anglican clergy. His genuine interest, even though not always in agreement, has been stimulating.

Mrs. Osborne Heard was kind enough to edit this manuscript with understanding and an appreciation of its limitations. We have profited much from her suggestions. Mrs. Heard, who was Frances Miller, found herself on familiar ground at some



points for her grandfather was rector for a number of years at Trinity, Long Green, and died incumbent there.

The publication of this book has been made possible by the generous financial backing of J. Charles Rutledge. Mr. Rutledge is a direct descendant of one of the oldest families in the parish, his forebears were active in the earliest days of the Chapel of Ease, so we feel it particularly satisfying that he should be identified with this history of St. James.

Between the first mention of the Chapel of Ease, in 1750, and its actual building, Great Britain, belatedly, and somewhat reluctantly, discarded the Julian calendar, Old Style, for the Gregorian calendar. The Calendar Act was passed by Parliament in 1750, but, delayed by controversy and amendment, it was not until mid-1752 that the New Style was in general use.

This lunge forward through eleven unspent days caused little furore in His Majesty's Plantations in America where, for the most part, time was marked by season without emphasis on name and number of the days. It is mentioned here only in passing. It is of moment solely to those meticulous historians who will, henceforth, note the anniversary of St. James' establishment on August 18, instead of on August 7.

This history has been gathered and written with deep devotion to this church and with unstinted admiration for its enduring power and influence.

Our hope is that the end of the next two hundred years will find St. James still a living memorial to those who settled the lands of My Lady's Manor and who made their church the center of their lives.

ROBERT NELSON TURNER

ELMORE HUTCHINS

My Lady's Manor  
Monkton  
Maryland  
January, 1950

## PARISH OF ST. JOHN

The Reverend HUGH DEANS	1742 – 1777
The Reverend JAMES STUART—Curate	1768 – 1771
The Reverend CHARLES WOODMASON—Curate	1771 – 1772

## PARISH OF ST. JAMES

The Reverend GEORGE HUGHES WORSLEY	1779 – 1780
The Reverend JOHN ANDREWS	1782 – 1785
The Reverend JOHN COLEMAN	1787 – 1816
The Reverend MATTHEW JOHNSON	1815 – 1818
The Reverend JOHN REEDER KEECH	1819 – 1821
The Reverend GEORGE McELHENY	1821 – 1826
	1827 – 1829
The Reverend JOHN WILEY	1830 – 1832
The Reverend JAMES MCGREGOR DALE	1833 – 1836
The Reverend ALFRED HOLMEAD	1836 – 1842
The Reverend MATTHIAS LEWIS FORBES	1842 – 1858
The Reverend HORATIO H. HEWITT	1859 – 1860
The Reverend FRANKLIN L. KNIGHT—Curate	1859 .
The Reverend WILLIAM A. WHITE	1862 – 1865
The Reverend RICHARD R. MASON	1865 – 1875
The Reverend GEORGE KREBS WARNER	1875 – 1903
The Reverend SIDNEY ALBION POTTER	1904 – 1908
The Reverend JAMES FITTS PLUMMER	1908 – 1914
The Reverend FREDERICK TOWERS	1915 – 1924
The Reverend WILLIAM C. ROBERTS	1925 – 1944
The Reverend LEWIS OWENS HECK	1945 – 1948
The Reverend JOHN ALFRED BADEN	1948 – . . . .



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## CHAPTER I

### A CHAPEL OF EASE

1750-1759

DATES, alone, sometimes have curious flatness. To say that St. James of My Lady's Manor was conceived in thought in 1750 and begun in structure in 1752 is to say merely that the church is old as age is reckoned here.

But, to remember that at St. James' building Baltimore Town was a sorry huddle of "twenty-five houses, two taverns and a church" and that but thirty names were on the "list of Families and other Persons residing in the Town of Baltimore taken in the year 1752," is to make the lasting power of the little church's steadfastness and endurance come alive.

Firm and reassuring, St. James has prevailed through the tumult and tribulation, the wars and bitter strife, the peace and contentment of two hundred years. It has stood, sheltering its people, while Baltimore spread from the tiny village on the banks of the Patapsco to become the great city that it is.

The church was built as a Chapel of Ease in the Parish of St. John's of Joppa to lessen the long journey of backcountry churchmen to worship. Its establishment, "for the furtherance of God's religion," is found in parish records of the Vestry of St. John's on August 7, 1750, wherein the Reverend Hugh Deans, rector, and Walter Tolley, vestryman, were appointed to gather subscriptions for its building.

The first flush of enthusiasm for the Chapel of Ease waned somewhat by the time Mr. Deans and Mr. Tolley made the rounds, for the subscriptions fell far short of the amount needed.

In June, 1752, a year after the presentation of a petition from the Rector, Vestry and others of St. John's Parish, an Act of the Assembly of Maryland granted that "Justices of Baltimore County Court are hereby directed and required at the next November



Court to assess and levy on the taxable inhabitants of the aforesaid Parish a sum not exceeding the sum of 300 pounds current money, together with the Sheriff's Salary of 5 pounds per centum, to purchase in fee an acre of land in the Fork of the Gunpowder River at such place as may be deemed and adjudged the most fitting and convenient place of a Chappel of Ease for said Parish, to be kept constantly in repair at the charge of the Parish of St. John's aforesaid for ever."

The Reverend Mr. Deans, Thomas Franklin, Roger Boyce, Nicholas Ruxton Gay, Thomas Gittings, John Merryman and John Hughes were "authorized, directed and required" to carry out the measure.

Work on the Chapel went slowly. In the St. John's vestry records for August 7, 1753, agreement is noted with Roger Boyce "to cause to be made ten or twelve benches, ten or twelve feet lenth, one and one quarter inch thick fourteen or fifteen inches broad of white oak or popler. Said benches to be placed at Nicholas Hutchins' and by him kept from the weather. Said Hutchins to be allowed 100 lbs. Tobacco for every time church is there kept." A little churching sufficed the stalwart countrymen of those early days, for, in August, 1754, Mr. Hutchins collected 500 pounds of tobacco and in September, 1755, 400 pounds, indicative of but nine churchly gatherings during the two years.

The three hundred pounds soon gave out and the chapel was still far from finished. On further petition from St. John's Parish, setting forth that the sum granted in the Act of 1752 had not been sufficient, a supplementary Act of the General Assembly, November 17, 1753, was passed providing for an additional 70,000 pounds of tobacco, to be raised among the taxables of the parish in two assessments, 35,000 pounds in each of the years 1754 and 1755, "towards erecting, building and compleating the Chappel of Ease aforesaid."

' ' '

The raising and collecting of monies for the Church of England in Maryland in the seventeen hundreds were in the hands of and under the jurisdiction of the provincial government. This was a practice which many colonists resented the Quakers, in particular, "making a scruple of conscience to pay the Forty p. poll settled for supporting the Clergy."

The Tobacco Act is well set forth, earlier, in a letter of May, 1696, from the Anglican Clergy of Maryland to the Lord Bishop of London:

Tobacco being the one and only staple Commodity of the Country is that out of which our small Incomes are paid the Manner of which is thus—Every Planter for himself and his male Children and white Servant Man as also for his negro Slaves both Male and Female after their Age of 16, is assessed Forty Pounds Tobacco Poll demandable in the Winter Quarter upon Execution by the Sheriff, five Pounds in the Hundred being deducted for his Trouble in collecting it, and 1000 lbs. being also deducted towards the Maintenance of a Parish and Vestry Clerk; but Some of us are forced to give 2000 Lb. to the Clerks for Reason of their Going so far to do their Dutys on the Lord's Day.

Among the apparent " Dutys " of the Clerk, who was also often register of the parish, was the making of responses throughout the services; this assured a considerable lassitude on the part of the congregation, since much of their praying was being done by proxy, and made of morning prayers a droning duet between priest and clerk.

The money, pressed thus indiscriminately from the people at large, did not pass into the hands of the vestries but went to the sheriff of the county who distributed it to the Anglican churches on demand.

Vestrymen were otherwise occupied. They saw to the well being of their church and parish and there are many instances recorded of their influence in the mundane affairs of the settlements but, in the late seventeenth century and well into the eighteenth, their busiest, and probably most highly relished, moments were devoted to watchdogging the morals of their parishioners.

By the time St. James' records began, the status of the vestry had changed somewhat and the concern was more within the bounds proper of the Church. But records of the earlier meetings of the gentlemen of St. John's were crammed with extracts of this nature.

Ordered that summons be issued for John Greer and Cloe Jones to appear before the Vestry the 29th instant to answer an information exhibited against them for unlawfully cohabitting together.

and another

Ordered that summons be issued for Jacob Jackson and his present wife who was neice to his deceased wife to shew cause if any why they should not be prosecuted according to law for marrying contrary to the Table of Marriage

and just one more from among the many

James Maxwell appeared before this Vestry according to notice for unlawful cohabitation with a certain Susannah Rigbie his housekeeper and was admonished with certification to put her away. The Vestry have given him until the first of November next to provide himself with a person to keep his house in her room.

And so it went meeting after meeting. Rare instances in which the admonishing tactics of the vestry failed, as in the case of Edward Meed and Mrs. Cathrine Baker "who rece.d the Gent.m Vestrymens admonition with contempt," the culprits were, when finally despaired of, turned over to civil authorities for firmer action.

The vestries were a degree more severe on themselves for infringements, their censures going beyond mere admonishments. In February, 1741, it was "ordered that the Reverend Henry Ogle be fined 25 lbs. of Tobacco for not meeting the Vestry according to appointment unless sufficient cause shew next Vestry" and another entry "ordered that Thomas Gittings, warden, and John Lloyd, vestryman, be fined each of them the sum of 25 lbs. of Tobacco for not meeting the Vestry according to appointment."

The Table of Marriage referred to was quite comprehensive and left nothing to either imagination or doubt. According to this early law

A Man Shall Not Marry His Grandmother, Grandfather's Wife, Wife's grandmother, Father's sister, Mother's sister, Mother, Stepmother, Wife's mother, Daughter, Wife's daughter, Son's wife, Sister, Son's daughter, Daughter's daughter, Son's Son's wife, Daughter's Son's wife, Wife's Son's daughter, Wife's Daughter's daughter, Brother's daughter, Sister's daughter.

The feminine matrimonial shall-nots were in reverse, beginning with "Her Grandfather" and going through all kinships to her "Sister's son."

That, one would think, took care of marrying from almost every angle, but the shrewdness of the solons at Annapolis is accented by their failure to prohibit the marriage of cousins. Ever conscious of the trials of transportation, of the close knit lives of the colonists, and of the considerable inducements of propinquity,



they left open the doors to cousins rather than see the little settlements waste away for want of issue.

1 1 1

With the building of the Chapel and the consequent extension of the influence of the church at Joppa into the further reaches of its parish, a question arose as to the common boundaries between the parishes of St. John's and St. Thomas', adjoining to the west. The minutes of the meeting of St. John's vestry on March 6, 1753, record "a dispute ariseing about the Boundery." The vestry appointed Walter Tolley and Richard Wilmott to meet two parishioners from St. Thomas Parish to "enquire into the said boundery" and to report "the state of the case." These gentlemen were to "settle the limits and extent of the run commonly called Western Run." The matter was either dropped or decided to the complete satisfaction of all concerned because no further report is given on it.

Towards the end of the summer of 1755, the brick Chapel of Ease, sixty feet in length and thirty feet wide, was finished at a cost of seven hundred ninety pounds in current money.

Its walls were of "sufficient stone and brick worke from the foundation to the Water Table and two Brick and a Half thick from that to the hight of ten foot and then two Brick thick." The brick was laid in Flemish Bond, side to end, and special artistry went into the laying of the walls of the small chapel, beauty being woven into the pattern by the use of glazed headers. Elaborate interlaced diamonds were worked into the western wall at each side of the doorway. Small glazed diamonds were on the north and south walls up near the eaves edge, between the windows, and a decorative pattern of dark bricks followed the line of the water table. The chancel, at the east, was apsidal, "the Arch juting out wards in Proportion to the Worke."

Five windows, "of Dementions four Foot wide seven Foot high and Arch proportion, at an equal Distance," were in each of the walls, north and south. In the two sashes of each window were twelve large "paens," twelve by eighteen inches, of fragile, bubbly glass brought from England, "of the kind called London Crown," and in the compasshead tops were five smaller panes and one semicircle. Within the chancel were two windows, smaller than those in the body of the chapel, with twenty "paens," twelve

in the upper sash, eight in the lower. The window frames, shutters and the doors were painted, as was the custom, a deep Indian Red.

Within the church, along each side, were large, family pews, "the frunt worke of the said pews of quarter round and raised pannells on the one side and pannells to the floor on the other, for hight to range even with the clerks pew, the seates thirteen inches wide, for hight the seates to be raised from the floor to the Water Table." These pews were built at a cost of "725 Lb. Wgt. Tobacco" for each. Tobacco, at that time, was worth fourteen shillings per hundred pounds. With a narrower bench fastened to the back of the pew in front, each pew was meant to accommodate at least two families and, in some cases, three. Were they crowded, extra "Chears and Seates" were brought in.

Unlike many churches and chapels of that day, wherein floor space was auctioned or sold with each occupant seeing to the building of his own pew, the pews in this chapel were finished as an integral part of the building. No plan showing either the number or arrangement of the pews in the Chapel of Ease has been found but, in all probability, there were seven boxed pews on each side with three smaller pews in the front on the south wall towards the east. On the north side, joining the Clerk's Desk, was a small pew "not extending more than three feet in Width."

Of these original pews on whose "frunt worke" were seven panels, twelve are still in use in St. James.

A communion rail of "turned walnut" spanned the opening of the arched chancel. The altar table was of native black walnut as was the small wineglass pulpit, which, without canopy, was simple in design, in panelwork similar to that of the pew backs. The pulpit stood to the north of the chancel, the reading desk below it. The clerk's desk and seat stood near the pulpit's pedestal.

The plastered walls were not painted and the handhewn rafters of the ceiling were uncovered.

The aisle, from west door to chancel, was laid in large square hand-moulded bricks or paving tiles, some eight, some nine inches across. A number of these paving tiles can yet be seen just outside the west door of the church where they have been laid in the walk. The flooring under the pews, raised the height of the joists, was of white pine.

There were two small windows in the gable towards the west. The conventional design for colonial chapels presupposed a gallery above the entrance doorway, and these two windows were meant to light one. There is nothing to indicate, however, that this intended balcony was ever built in St. James. There is every assurance that it was not, for within a few years those small, western windows were bricked in.

‘ ‘ ‘

In August of 1755, Josias Slade was allowed by the vestry of St. John's, 400 Lbs. Tobacco, per annum, to be drawn on order from the Sheriff of Baltimore County, to serve as sexton of the Chapel, a position which he held until his death.

The Register of St. John's Vestry, either in confusion or haste, made obscure the entry of 1769 noting the payment in August of Mr. Slade's dole, mentioning only the payment and the Sheriff. From that, the Reverend Dr. Ethan Allen, many years later writing for the Diocese the Historical Notes of St. James Parish, erroneously deduced from omission rather than fact, that Mr. Slade had been dropped and that Daniel Chamier, Sheriff of Baltimore County, was sexton of the Chapel of Ease from July, 1769 until April, 1770, when Mr. Slade's name again appears.

During the ninety years since the writing of Dr. Allen's Notes, there have been but few articles written about St. James which have failed to lay particular stress on the seeming incongruity of a Sheriff of Baltimore County, in residence on the then far away Bush River, being sexton of a small Chapel. One misinformed author even went so far as to say "the man thus conferring honor on the office, rather than the office on the man."

‘ ‘ ‘

Indian warfare, a precious tradition of St. Thomas' of Garrison Forest, never touched St. James and no tales can be told of musket-bearing church goers nor lurking savages. Peace, "an Inviolable Peace and Amity untill the Worlds End," had been made with the Indians hereabouts long before the building of the Chapel and the warring tribes had long ceased fighting over the settlers' fields.

Even hostilities of the French and Indian War left the people of My Lady's Manor and the surrounding country safe from harm, although raiding parties approached within thirty miles of Baltimore from the west after the defeat of General Braddock. The



Province as a whole helped bear the cost of defense against the French and, under the £40,000 Supply Act for His Majesty's Service, passed in Maryland in 1756, among items listed for taxation as luxuries were light wines, billiard tables, bachelors, and imported horses.

Little mention is made of the other luxuries within church circles but, in the year 1756, St. John's Parish boasted forty-four bachelors "above twenty-five Years of Age worth £100 and upward." Those whose worldly assets were £100 or more were taxed five shillings, those with more than £300 paid one pound.

Bachelorhood was definitely discouraged. When the long discussed question of the establishment of a college in Maryland was finally recommended for action in 1761, bachelors were again on the list of taxables, assessment on them still at five to twenty shillings. This time they were in the company of wheeled carriages, negroes, Irish Papist servants, and the inevitable billiard tables.

There had been years earlier, however, an Indian encampment and village within little more than a mile from the site of the Chapel. This settlement is thought, by a number of historians, to have been the Village of Cepowig, indicated by a "King's House" on John Smith's 1609 map of Virginia and the regions of Chesapeake Bay. The encampment, covering a large area, was on the south slope of a hillside above a fine spring on land now owned by Miss Garnett B. Hutchins and her sister, Miss Helen A. Hutchins.

Soapstone bowls, mortars and stone implements of various kinds have been found there. Near the spot where the arrow maker worked are chips and arrow points in profusion, defective and thrown aside, and at each plowing, the fields nearabouts turn up arrowheads, from the tiny perfect bird points to those, long and heavy, meant for deer. Tomahawks, skinning knives of sharpened stone worn to fit a hand, grind stones hollowed by the grasp of a thumb, and broad, strong spearheads have been picked up often. Banner stones and the rarer butterfly stones have been found on and near the hillside.

These Indians, who were Susquehannocks, were gone from this section by the time My Lady's Manor was opened for settlement.

## CHAPTER II

### UPBUILDING OF THE CHAPEL

1759-1777

THE churches and chapels in far places of the Province gave more to the people than their canons promised. They censured and comforted, they exhorted and blessed; then, they diverted and quickened lives threatened with loneliness. For they were the gathering places of the people. Official proclamations, petitions, and public advertisements were posted at church doors and through them news of the world and the times spread to the outlying sections. With church service and the long drawn sermon of the day behind them, the congregation, in the way of those who live apart, grew merry over politics, countryside gossip, and pent-up small talk. Friends met who might not meet again until another preaching. With benefit of ecclesiastic sanction, they visited and, doubtless, shared a basket-tea before the journey home.

So, it is small wonder that the Chapel of Ease found more responsive souls throughout the sparsely settled lands of My Lady's Manor and Gunpowder Forest than the church fathers of Joppa had numbered; small wonder that the Chapel could not accommodate the congregation.

On September 4, 1759, the commissioners before named for the building of the Chapel presented to the Vestry of the Parish of St. John's the need for an addition to the little church. They asked the aid of two hundred pounds currency, to be raised by two more assessments on the taxable inhabitants, the first to be in 1760 in the amount of ten pounds of tobacco per poll, and the other in 1761 "a sum of Tobacco sufficient to make up the said £200."

This was thought quite reasonable and the committee was authorized to agree with workmen to build an addition and at the same time to raise the existing roof three feet. This work was much delayed and it was not until after the summer of 1761,

when Walter Tolley and John Chamberlain, vestrymen of St. John's, infused new energy into the committee on building, that the addition to the chapel, forty feet in length and thirty feet in width, the present nave, was completed.

Four windows were removed from the earlier part of the building and used in the new. The space left by the removal of the center window from the north wall was bricked in and the chancel was moved from its apse in the east wall and placed there. The pulpit was then put near the chancel, just to the east, still accompanied by the reading desk and clerk's pew. The small walnut communion rail was replaced by a curved white pine rail extending twelve feet from the wall at its widest point.

The pews were rearranged to provide space for the nave and the chancel and more were added, the survivors of which are judged to be the seven with four panels still in St. James. Neither time nor money were wasted on artistic touches in the addition and no decorative pattern can be found in the outside walls of the nave. The two small windows in the west gable were bricked up and, there, a stepped design still follows the original roof line, showing clearly the three foot raise given to the roof.

The building, after the addition, was in the shape of a Tau cross with the main entrance in the west facade, where it remained for more than a hundred years. A smaller door was in the south nave.

1 1 1

The legend of the brick for St. James being English, brought over in ships' holds and hauled by ox-cart from Joppa, would be gratifying to cherish but St. John's records are too full of brick making and brick buying to give it a moment's credence.

An entry from a Vestry meeting in Joppa of May, 1742 reads

Ordered notice be put up to imploy any person that will undertake to make and bring to Joppa twelve thousand bricks for which will be paid 30 shillings current money per thousand. The Bricks to be well burnt no samon Bricks.

and another two years later, May, 1744

John Leatherbury is to do the Brick Work of a Vestry House for which he is to have 13 shillings per thousand for laying the Brick and to find himself Diet and Lodging.



Three years later, in May, 1747, began a brick deal worth mention.

The Vestry have agreed with Mr. Walter Tolley to make 20,000 Bricks to be merchantable and delivered in the Churchyard at or upon the 20th Day of July next for which he is to be paid 30 shillings currant money per thousand.

Came the 20th of July and no bricks. The Register entered that day

This being the day appointed to receive the 20,000 Bricks agreed for with Walter Tolley on the first Day of May last the said Tolley nor no Person for him appearing to deliver the said Bricks, and it appearing that the said Bricks are not yet made it is hereby declared that the said Bargain is void and of no effect.

Mr. Tolley was persuasive and could no doubt "shew cause" for the failing of his contract for in September of that year "the Vestry have agreed to take the Bricks" and the following spring, March, 1748, twenty-two pounds twelve shillings were paid him for 14,700 bricks.

St. James' bricks, none the less, are unusual in that they are an odd size, larger than modern bricks and, although made here, were turned by hand from old English moulds.

At the place where the highroad turned onto the Chapel Lot was an "uping block," noted in the records in 1753, built of great flat fieldstones where riders mounted and those in carriages stepped in and out. Some of the congregation came in wagons, some in carts; one family boasted a carry-all effect with door in the back; but mostly they rode horseback, men and women and the older children.

At the meeting of the Vestry of St. John's on October 4, 1768, it was ordered "at the Chappel to sink a Well and wall up the same with a Curb and Buckett the Workman drawing the Stone and finding all Materials 30 pounds currant Money to be allowed." Earlier that year the Vestry had purchased of Josias Slade four acres of land on which the chapel stood. Whether Mr. Slade knowingly defrauded the Vestry, no one now can even guess, but as a holder of land on My Lady's Manor he was a tenant of Lord Baltimore and had no power to sell.

This year was dealt a devastating blow to the prominence of the Town of Joppa, indeed to its very life. Baltimore Town, blustering and growing, consumed with its own importance, demanded the removal of the county seat from Joppa, whose harbor at the mouth of the Gunpowder River was filling with silt, and protested it but fitting that the court house and prison should be rebuilt within its own bounds. Fifty petitions were drawn up, forty-one for removal to Baltimore Town, nine against.

There were at this time 8256 taxables in Baltimore County. There were 2271 signers in favor of removal and 901 against. As taxables embraced "All Persons both White, Black & Mulattoes, that are Sixteen Years old or Upwards, except White Women," it would seem that practically all of the men of the county twenty-one years and over, whose signatures would be of any influence, signed one of the petitions. Here at the door of the Chapel, as at the other six churches and chapels of the Established Church in Baltimore County, a manuscript copy of the advertisement preceding and announcing the petitions was nailed.

The petitions for removal of the county-seat stated in part that the court house in Joppa, besides being the smallest in the Province, was

slight and insecure for the keeping of Publick Records which are thereby from its lonesome Situation exposed to the open Attempts of malicious illdesigning or wanton People being executed without Alarm. The County Gaol from its original ill Construction has been a continual Expence to the County and hath always proved defective and insufficient to restrain the Attempts of Criminals and other Prisoners; great Numbers of whom have escaped to the Loss and Vexation of the Sheriffs and Suitors and not a little to the Discredit of the County; and there being no Yard or back-Window to the said Prison or Draft of Air through the same, such Prisoners as do not escape suffer additional Misery from the Loss of their Health.

The attack on the town of Joppa itself was vicious. The petitions claimed that roads into Joppa were so miry as to be often impassable, "especially after high Tides or heavy Rains," and that from the want of navigable water none but the smallest vessels could reach the town. From the scarcity of houses and necessary accommodations those attending court were obliged "to ride by Night to their Houses or Country Neighbours for Lodging in all Weathers whereby they are often exposed to the

Danger of Catching Colds, Pleurisies, and Other Disorders." The Town of Baltimore was extolled to the heights having, the petitions set forth, every desirable feature which poor Joppa lacked.

The petitions against removal, which were those signed by most of the men in the less populated northern and western parts of the county, denied that the court house and stone prison were either small or unsuitable or that the road into Joppa was too far gone for repairs. They stated that "the Town of Joppa is well supplied with Publick Houses and Accommodations for all the Justices of the Peace and that Such Persons as depart from said Town at unseasonable Times and expose themselves to the Inclemency of the Weather chiefly chuse to do so to avoid the Expence arising from Lodging at Taverns by being entertain'd Gratis at some Neighbouring House." They stressed the expense to which men from the back country would be put if forced to go as far as Baltimore. They claimed that the urge for removal was instigated and agitated largely by the innkeepers of Baltimore. They even went so far as to suggest a division of the county.

The battle waged by the friends of Joppa was waged in vain for the change was made. The county records were housed in the Baltimore Market House before August 3, 1768, and the Sheriff was instructed to remove the prisoners "at his own Peril" from Joppa to "any Gaol he may think fit in Baltimore Town" until the new "Publick Prison" was finished.

The roistering village on the banks of the Patapsco was anything but magnanimous in its victory and it determined to stamp out further rivalry from the aging Joppa. The year following removal of the county seat found the time for election of County Representatives to the Assembly coincident with a scourge of smallpox in Baltimore Town. The voters, especially those who lived in the more remote parts of the county, were "deterred by their Apprehensions of Catching the said Disease from coming to the said Town to Vote" and they petitioned that the election be held as well at Joppa. So clamorous were the protests that rose from the plague-ridden town, so fearful were the Baltimoreans of any latent power on the part of Joppa, that, in the act appointing places for the election, passed by the Assembly on December 13, 1769, Bush Town on Bush River was named the alternate polling place and Joppa, once so gay with its Court Days, its tobacco

markets, its horse racing and its "publick Hangings," was one step nearer oblivion.

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Rumblings of the coming rebellion were heard throughout the Colonies, had been echoed across the seas. The resentment and disturbances fired by the Stamp Act had died with its repeal and the Assembly of Maryland, with relief, passed its "Act of Gratitude" addressed to William Pitt and Charles Pratt, who had defended the rights and liberties of Great Britain's colonies.

The false calm, however, was short lived for June, 1769, saw the adoption of Maryland's "Resolution of Non-Importation" for "preservation of the common Liberty" directed against the use of British goods.

Repercussions of the issues with Parliament and the King were felt sharply throughout the provinces. The bonds of mutual indignation drew the settlements together and the disunited colonies along the Atlantic Coast showed signs of becoming one.

Independence and change were in the air, seeped even into affairs ecclesiastical, and a petition was presented the session of the Maryland Assembly of September 1770 praying that St. John's Parish, being over extensive, containing upwards of 2900 taxables, be divided.

The petition was granted and the Act dividing the parish read

After the Death or Removal of the present Incumbent of the said Parish of Saint Johns in Baltimore County all that part of the said Parish that is contained within the Bounds hereinafter mentioned and exprest that is to say That Bush River Upper Hundred, Mine Run Hundred, North Hundred, and all that part of Middle River Upper Hundred lying and being to the North of the Road leading from the Main Road from York to Baltimore Town where it Crosses the South Branch of Gunpowder Falls at the Plantation of Walter Dulany Esquire towards the Plantation of John Wilmott and all that part of Gunpowder Upper Hundred to the North of the said Main Road leading from the south Branch aforesaid to Roger Boyce's where it intersects the Mine Run Hundred shall be taken from Saint Johns Parish and erected into a new Parish by the name of Saint James Parish.

And be it Enacted by the Authority aforesaid that the Freeholders of the said new erected Parish shall after the Death or Removal of the Present Incumbent have full and ample Power to meet at the Parish Church on the Easter Monday next after such Death or Removal and then & there to elect and Make Choice of Six Vestrymen and Two Church Wardens.



And be it further Enacted that the Chapel of Ease shall be Deemed taken and reputed the Parish Church of the said New Erected Parish of Saint James's.

The bounds laid out for the new parish were extensive. Its most southerly point was the crossing of the Gunpowder River in Dulany's Valley. The line went west along the Gunpowder to its joining with the Western Run. It followed that Run and Piney Run to the spring head and thence north to Pennsylvania. East of the Gunpowder, the boundary followed the Dulany's Valley roadway to Sweet Air, then northeasterly to the vicinity of Bynum's Run, just west of Bel Air, which was the dividing line of St. George's Parish, and north to Pennsylvania.

Walter Dulany's plantation was on the north east side of the Gunpowder Falls, where the bridge crosses. Roger Boyce's was at Sweet Air on the old Manor road. Bush River Upper Hundred was in Harford County and extended northwardly from Bynum's Run. North Hundred was in Baltimore County. The half of Middle River Upper allotted St. James was north of Western Run, and the part of Gunpowder Upper Hundred mentioned consisted of all land north of the road from Dulany's Bridge to Sweet Air. Mine Run Hundred, partly in Baltimore County and partly in Harford, was the Hundred in which the church itself was situated.

The term *hundred* is of English derivation and in its original meaning applied to those divisions of a county which consisted of one hundred families, or of that amount of land owned or lived on by one hundred families. Each hundred was composed of one hundred hides, a hide being that portion of land, varying in extent from eighty to one hundred twenty acres, supposedly sufficient for the support of one family. Hundreds were found in many of the Colonies but the term is now used only in Delaware. In the modern political division, they have been supplanted by districts.

About this time the Reverend James Stuart, ordained in England in 1766 and licensed for Virginia, came as curate to relieve the wearying Mr. Deans of the more arduous tasks in his far reaching parish, his stipend provided by the Rector. For three years he served until, in 1771, eager to be released from such strenuous duties for so small a pittance, he removed to South Carolina to be succeeded by the Reverend Charles Woodmason, a native of Ire-

land, a man of "great simplicity of character and most unassuming," who assisted Mr. Deans for but one year.

In the year 1773, Baltimore County was divided and all of its land north and east of the Little Falls of Gunpowder was made Harford County, named to honor Henry Harford, illegitimate son of Frederick, Sixth and last Lord Baltimore.

The Calvert family, as represented by its titular heads, had deteriorated steadily until it reached its nadir in Frederick, a self-indulgent and extravagant dilettante, whose interest in the Province of Maryland was in definite ratio to the revenue to be extracted from it. He was surprisingly well informed on some details of life in the Province and its governing but sympathetic only in so far as they affected his income. At Frederick's death, in Naples, September, 1771, his son, Sir Henry Harford, inherited the Province and became its Lord Proprietary but he was restrained, by his bar sinister, from succeeding to the barony.

The division of the county came five years too late to save Joppa Town and so far had it sunk below its importance of other years that it was not even considered for the county seat of Harford County, which distinction went to Bush Town, sometimes called Harford Town.

It was also in this summer of 1773 that George Washington passed this way getting what was, no doubt, his first and possibly his last view of St. James Church. He had gone to New York in May by way of the Eastern Shore and Delaware accompanied by his stepson, John Parke Custis, a student at King's College, now Columbia University.

On May 31, he set out on his return home traveling through Philadelphia, Lancaster, and York. On June 5, he "din'd at the Sign of the Buck, 14 m. from Yk. and lodg'd at Sutton's." Country talk still keeps fresh memories of that night's stopover at the tavern on the tract of Sutton's Delight, near the village known of late years as Shane. Tradition hallows a cannon ball, owned by James M. Birmingham, as the one used in a lively, boastful bowling contest that evening in the roadbed of the Old York Road. The story claims much for Colonel Washington's strength and power but little or nothing for his aim and control for, under his heave, the cannon ball bounded from sight across the fields. It remained lost for many years until, in the days of Mr. Birming-

ham's father, it was plowed up and identified with authority and complete satisfaction by the then old-timers.

Early the next morning, Colonel Washington parted from his host, Thomas Sutton, rode down the Old York Road and, at the foot of the hill on which the Chapel stood, "breakfast'd at Slade's 10 m. from Sutton's." No mention is made of the Chapel of Ease in Colonel Washington's diary but he could hardly have failed to note it as he passed, and, churchman that he was, it could well be that he stopped. He had but lately seen the completion of Pohick Church, near Mount Vernon, and country churches were, just then, much on his mind.

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Mr. Deans died in January, 1777, after serving the Parish of St. John's for thirty-four years and three months. He had come to Joppa in October, 1742, two months before church records note payment to him of the King's Bounty of £20 which was given towards the travel expenses of Anglican clergymen coming to the colonies from England. Three years later he had bought for his home one hundred fifty acres of a tract called William the Conqueror from Thomas and Laban Day, near what is now the village of Kingsville. He left no children and at his death the farm, his slaves Ignatius and Sam, and his considerable estate, "he being very rigid in the collection of his parish dues," went to his widow, Christine.

The Parish of St. John's had been fortunate, indeed, to have a man as sincere, faithful and trustworthy as Mr. Deans in a time when a large number of the clergy in the Established Church in Maryland were an offense to the church and to the people of the Province. There was no retarding discipline over the churchmen and no controlling hand. They owed their appointments to the Lord Proprietary and, once a mandate of induction had been issued to a parish, there was no power by which the Vestries or congregations could remove them.

Some few of the laity in the different parishes saw the wisdom of having a Bishop in the Province, as did some few of the clergy. In 1753, "during the sitting of the Assembly one Mr. Craddock thought proper in a Sermon addressed to the Legislature to enlarge on the Scandalous Lives of many of his Brethren & seemed



to recommend the Establishment of some Authority which might take Cognizance of such Persons." And, in 1770, a determined minority of the clergy went so far as to petition the Governor, Robert Eden, and the King for the establishment of an American Episcopate. But there was no one group, or combination of groups, favorable to the establishment of a bishopric with sufficient strength to carry the measure through.

Among others, Frederick, Lord Baltimore, fought any attempt toward episcopacy in the Colonies. In November, 1767, his secretary, Hugh Hammersley, wrote "His Lordship by no means wishes to see an Episcopal Palace rise in America, or to have St. Peter's Chair Transferred to Maryland: But is Determined to Support his Charter Rights, Especially to resist all Church Attacks."

In a letter written by Governor Horatio Sharpe to Lord Baltimore in March, 1768, he said of the Reverend Nathaniel Whitaker, late rector of Coventry Parish, "his Sottishness and immoral Behaviour had long been considered as an intollerable Burthen by the Parishioners." Of Mr. Whitaker, Daniel Dulany had written in 1767, "that Wretch a Man not only unfit for the Station in which he was placed but so infamously profligate that it would have been a discredit to any Person of Character to admit him to the Regard and notice of a common Acquaintance."

Another, the Reverend Richard Brown, rector of King and Queen Parish, according to complaint made in June, 1768, by the Committee of Aggrievances, had lived out of his parish for more than three years without even the grace to employ a curate to officiate in his stead. On his return, "his long course of immoral conduct and his being under prosecution for supposed murder" steeled his parishioners to determination not to receive him.

The rector of William and Mary Parish, from 1756 to 1785, the Reverend John MacPherson, was a victim of overabundant nonchalance towards financial bothers. He spent several years as "a languishing Prisoner" in the Charles County Gaol being "so largely indebted that there was no probability of his being able to extricate himself without legislative relief."

Of the whole lot, the most notorious and troublesome was the tempestuous Bennett Allen, known throughout the Province as the "fighting, horse-racing Parson." He kept church and politics



in a turmoil and fought bitterly anyone who dared oppose him. His unsuitability for his calling arose not from any noticeable laxity of morals but more from his predilection for fisticuffs, both vocal and physical. His self-induction into All Saints Parish, Frederick, in face of the antagonism of the congregation, barred doors, and pistols, reads now like a scene out of comic-opera. Were it not reported in detail in Provincial Records, it would be incredible.

Mr. Allen had been a boon companion of Frederick Calvert, in England, until His Lordship, anxious to be rid of him, baited the choleric divine with the offer of any living he desired in Maryland, the best of parishes that might be vacant, and "if he could not proceed sufficiently in his Ecclesiastical Walk that a Secular Employ might be found for him," a promise which bore fruit in his appointment as His Lordship's Agent and Receiver General in June, 1768.

This responsible position he clearly looked upon as a luscious plum dropped into his hands by kind providence and a helpful Lord Proprietary as his just deserts. He may have attended personally some of its duties but apparently they were left in the hands of a clerk. The forbearance of the Board of Revenue was exhausted within a few months of Mr. Allen's appointment and in November of the same year he was relieved of his honor and titles, to say nothing of his income, and the Board requested that he "lay an Account of his Transactions as agent before them." In March, 1769, he complied. The accounts, they found, were "very irregularly Stated" and an order was given that Mr. Allen "do immediately proceed to State them anew." This situation he met with his usual bravado and bluster. He was wily enough to stay beyond sight and to dodge beyond reach with the connivance of his sister, Elizabeth. When finally cornered, he wrote Governor Sharpe, in May, with indignation and bewildered innocence, "If anything could astonish me that happens to me in this Country, it would be the arrest I was put under on Wednesday last, at the Horse Race, in the face of the whole Province."

He ended his violent career in London where, in grand finale, he killed Lloyd Dulany, a Provincial enemy of long standing, in a duel in 1782.

From Worcester Parish, the Reverend Philip Hughes wrote the Governor, in June 1767, speaking of his Vestry, "they gave out

that I could not preach, that I was attached only to the Rum Bottle & that a Pint was my usual Consumption in time of Divine Service. This I found was the Reason of the Liberality of their offers of their Rum to me which was indeed very great." Serving also in Coventry Parish, Mr. Hughes had indulged, to somewhat less degree, in antics similar to those of Mr. Allen. Wrote the Vestrymen to Governor Sharpe, in February 1767, "on Friday being Christmas Day contrary to our Expectations he forcibly broke and entered the Parish Church. The Sunday after in the Presence of Sundry persons with Weapons unbecoming the Character of a Minister he appeared at one of the Chappels and there broke the Doors and after doing these heroick Acts went off triumphantly to his Place of Residence. The Parishioners feel warranted in Opinion of his being a bad Man and not Worthy of the Ministry."

Mr. Hughes was the rector of whom a contemporary, in the fullness of his illiteracy, wrote "when they Heard the Pason whas gone they whanted to persue him with Howens."

So regrettable had the relationship between clergy and laity become by 1768, so far had it strayed from churchly fields, that the high point of a recommendation given a prospective rector by Governor Sharpe read "a Clergyman of his Character who had made several Campaigns & destinguish't himself by his Fortitude would not be frightened by a few Threats."

There is, as well, mention of "one Parson Cook after escaping with great Difficulty the Fate of a Murtherer receives as punctually his 30 Pr. Poll in Prison as if he was duly attending the Duty of his Function."

There were many more such flagrant cases but there were also many clergymen, like Mr. Deans, no doubt the majority, well worthy of their appointments and they "express't their Wishes that some Plan could be fallen on to prevent the Scandal reflected on the whole Body by the flagitious Conduct of some of their Members."

### CHAPTER III

## NEW PARISH IN A NEW COUNTRY

1777-1801

AND so, in January 1777, St. James arose a new and independent parish.

No vestry records were made at St. John's from February, 1776 until June, 1779, for, like the other Anglican churches, it was closed and deserted during the years of the Revolutionary War, and the new parish's beginnings were overlooked in the rush of battles. Little is known with accuracy, therefore, of those transitional years at St. James.

There is a plaque, embedded in the gateway of the churchyard, given by the Francis Scott Key Chapter of the Daughters of the American Revolution in recognition of the use of St. James Church as an arsenal during the Revolutionary War. No military record, state or national, has been found which lists this church specifically among the magazines in use in those years, but there are any number of general references which could well substantiate this claim.

On the morning of August 21, 1777, the British Fleet, "consisting of upwards of two hundred and Sixty Sail as said to have been counted by some and as estimated generally" passed Annapolis on its way north in Chesapeake Bay. Early the next morning the formidable fleet stood off the Patapsco and Major Nathaniel Smith, at the Fort at Whetstone Point (now Fort McHenry) sent a dispatch to Governor Johnson saying "cant tell yet what their intentions is the headmost Ship has come too in the mouth of the Channel coming to this place." The ill-defended towns along the Bay, Annapolis and Baltimore among them, were shaken but not panicked and there was a semblance of planning in their desperate preparations. The Governor and Council of Safety were unanimous in the opinion that neither Annapolis nor Baltimore could be held against attack and that "the Towns and

Forts ought to be evacuated and the Guns and Stores removed and Secured."

The removal of the ammunition and stores was evidently attempted, for ten days later, on August 31, in a statement by the Council of Safety was remarked "our Stores are a good Deal dispersed by the hasty Removal of them." A letter, dated the next day, from the War Office to Governor Thomas Johnson, in Annapolis, stated "The board have been some Time past uneasy about the large Quantity of Continental Stores in the neighbourhood of Baltimore & at that Place. They are informed great Part of the Powder & Stores are yet to remove as there is Difficulty in obtaining Waggon & therefore they have directed me earnestly to request your Assistance in directing the Removal of the Powder & other Continental Stores to a proper Distance from Baltimore." A few days later, in another Council letter, was this "We wish you to remove the Cannon & Stores a few Miles into the Country and for that Purpose, hire Carriage and Men."

The excitement calmed a bit when it became apparent that the British Fleet was in the Bay for purposes other than attacking the towns and settlements of Maryland. The ships disembarked their troops under General William Howe at Head of Elk for their march on Philadelphia. Half the fleet was then ordered to wait in the Delaware Bay, in the event of forced retreat of the army, and the rest sailed south to York River. By November 1777, the stores which had been removed from Baltimore had been either returned or used.

Comparative quiet reigned in this section of the county for the next two years but in August, 1781, St. James might well again have been used as a magazine and storehouse for government supplies. Word was received that "the Enemy from Portsmouth in Virginia with forty sail of Vessels and several large Barges with about twelve or thirteen hundred Troops are coming up our Bay said to be destined for Baltimore."

The Council of Maryland issued a rush order to the Collector of Horses for Western Shore for "a Number of Teams to remove the Publick Stores and Papers" and, in a letter of August 4, to the Lieutenant of Baltimore County, stated "All the Publick Stores must be immediately moved out of the Town to Places of Security in the County, and the Inhabitants of the Town must move out all their Goods and valuable Property." Once more it was needless alarm since the British forces went elsewhere.



The tradition of the use of the church as an arsenal is further supported by thirteen graves, marked only by fieldstone head and footstones, one with "E. S." deeply cut, which are ranked outside the east wall of the nave. They are reputed by some to be the graves of Continental soldiers bivouaced at the magazine in the church, by others to be members of a regiment passing through on their way to Virginia in the last year of the Revolution.

Of these things, neither, is there military record nor even certain knowledge.

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The first rector of the new Parish of St. James was the Reverend George Hughes Worsley, called in March, 1779, who undertook to divide his time between the parishes of St. James and St. John.

In the March session of the General Assembly of Maryland of that year was passed the "Select Vestry Act" by which provision was made for the election of vestries in all parishes and the investing in them "an estate in fee in all glebe lands, and churches and chapels, book, plate, etc., thereto belonging, with all authority to employ a minister." This was the first legal reorganization of the church in any of the states and was followed at the first General Convention in the Diocese of Maryland in Annapolis in June, 1784, at which Thomas Bond represented the Vestry of St. James, by the full organization of the Protestant Episcopal Church in Maryland, independent of all foreign jurisdiction, in consonance with the new separation of church and state.

Of these first struggling years at St. James there are no written records. The names of the first Vestrymen are not known but it is recorded that there was a Vestry, for, on May 1, 1780, a letter was dispatched by the Vestry of St. James to the Vestry of St. John's at Joppa requesting Mr. Worsley's attendance the fourth Sunday each month. He preached at St. John's two Sundays monthly and gave the remaining time to the congregation of Mr. Hunter's Chapel in the Joppa Parish. This far-flung parish work apparently wore thin the Rector's fortitude; by the end of the year, he had departed for Charles County.

A year and more passed and it was not until the spring of 1782 that the Reverend John Andrews, at the age of thirty-six, came to St. Thomas' Parish, adjoining to the south and west, giving St. James half his time.

The son of Moses and Letitia Andrews, of Cecil County, Maryland, he was born about six miles from the head of Elk River in April, 1746. He had graduated from the Academy and College of Philadelphia, after which he studied for the ministry under the Reverend Mr. Barton, in Philadelphia. At length repairing to England, he was ordained by the Bishop of St. David's in 1767. In 1770, he was in York, Pennsylvania, where he founded the York Academy. During the Revolutionary War, "because his spirit was above the battle," he entertained in his home both Patriots and Tories, including the famous Major John Andre.

Distinguished as a classical scholar, during his ministry here, he conducted a flourishing boarding school for more than thirty boys at his home in the Green Spring Valley, for each of whom he received \$130 a year. He worked most earnestly with the Reverend Dr. West, then Rector of St. Paul's in Baltimore, to persuade the Methodists against the organization of an independent church and the contemplated separation from the Episcopal Church which they had always professed.

In April, 1785, Dr. Andrews, who had received an honorary degree of Doctor of Divinity from Washington College, was called to Philadelphia, to serve as principal of the Academy of the Protestant Episcopal Church, and there he took his family of eleven children, seven of whom were sons. He devoted the remainder of his life to teaching. He became Vice-Provost of the newly chartered University of Pennsylvania in 1792 and its Provost three years before his death in 1813. After his departure, the Parish of St. James remained without an incumbent for more than two years.

In July, 1787, the Reverend John Coleman, later one of the most highly esteemed men in the Episcopal Church in Maryland, was called as Rector.

He was born in the year 1758 in Bath Parish, Dinwiddie County, Virginia. He was educated and prepared for the ministry under the celebrated Dr. Deveraux Jarratt, rector of that parish from 1763 until his death in 1800. Of those years Mr. Coleman remembered "I lived with him several years, under his tuition, and, when the Governor of Virginia left the state of government and called the Loyalists to join him, many of Mr. Jarratt's parish and even his pupils turned out in defense of their country. I recollect the circumstances well being myself out in 1776."

Late in 1782, Mr. Coleman left Virginia in the company of Francis Asbury, later the first Bishop of the Methodist Church in America, who had been visiting Dr. Jarratt. He accompanied Mr. Asbury to Delaware and for a while they rode about the country together preaching as they went. Being unable, while the Revolutionary War lasted, to reach England for ordination, Mr. Coleman, on advice of his former teacher and mentor, continued to travel and preach.

Mr. Coleman's every thought and plan had for so many years been directed and influenced by Dr. Jarratt, who was highly sympathetic towards early Methodism, that it is not surprising to find his name mentioned with the ministers of the Methodist Conference. But when, in 1784, the Methodist movement had gathered sufficient momentum for an open breach between the churches, he withdrew from his Methodist associates, being unwilling to break with his cultural past or to separate himself from the "church of his Fathers."

He sought, later that year, to apply for orders to Bishop Samuel Seabury, of Connecticut, but was unable to carry out his plans as the newly consecrated bishop did not return to America from England until late in June, 1785.

Dr. Seabury, although harassed throughout the war for his Loyalist leanings, and victimized by such violent indignities that he finally fled for protection to the Tory stronghold of New York City, was an important factor in continuing the life of the Church following the Revolution. He was chosen by ten of the fourteen Episcopal clergymen of Connecticut, without vote of the laity, to be their Bishop and was sent to England for consecration.

Not being able to take the oath of allegiance to the British king and remain acceptable in Connecticut, Dr. Seabury was refused by the Archbishop of Canterbury, who was still in doubt as to the attitude to be taken by the Anglican Church towards the infant church, mothered by rebellion, outside the realm. He then went to Scotland where he was consecrated in Aberdeen to the see of Connecticut on November 14, 1784 by the non-juring Bishops of Scotland.

Later, satisfied with the orthodoxy of the Protestant Episcopal Church in the United States and the nature of certain liturgical changes in contemplation, the two English Archbishops of Canterbury and York proceeded, in February 1787, at Latham Palace,



to consecrate the Reverend Dr. William White, Bishop of Pennsylvania, and the Reverend Samuel Provoost to the see of New York.

This vigilant caution on the part of the British prelates resulted, in many instances, in discouraging delays throughout the parishes of America. The greater part of the Anglican clergy in the Colonies had returned to England during the Revolutionary War and, after the break from the Church of England, ordination of young men aspiring to the church was at a standstill.

Mr. Coleman was at first depressed by his failure of ordination in 1784. He had withdrawn from his associations among the Methodists and he had hoped to begin his work as a clergyman of the Episcopal Church. He continued his itinerant preaching for another two years, however, and his private papers show that he held services a number of times during 1785 and 1786 here at the Manor Church. Within the month of accepting the rectorship at St. James, he was ordained in the Protestant Episcopal Church by Bishop White, of Pennsylvania, who had been Chaplain of the Continental Congress and who was a leader in the reorganization of the church in America.

In 1785, Mr. Coleman had married Pleasance Goodwin, a niece of Captain Charles Ridgely, and had settled on a farm about two miles northwest of the present village of Fallston. Family tradition, as remembered by Helen West Ridgely in *Old Brick Churches of Maryland*, tells that when Captain Ridgely completed the building of Hampton House in 1790, his wife, Rebecca, a devout Methodist, wished to have a religious house-warming. The Captain agreed with the proviso that the Reverend Mr. Coleman should deliver the opening address, after which she might have "all the praying and shouting she pleased." The joint program was pleasantly carried out with the Captain and his cohorts playing cards to the cheer of steaming punch in an upper room while the murmur of hymn singing rose from below.

At the Diocesan Convention of May 27, 1788, Mr. Coleman and Elijah Merryman, delegate from St. James, ratified and signed the Constitution and Canons which were passed and accepted by the General Convention of the Episcopal Church in Philadelphia in August, 1789. Mr. Coleman was placed on the Standing Committee of the Convention, a position which he continued to hold for seventeen years. During this summer, the Rector added the



Parish of St. John's to his pastorate and divided his services between the two parishes.

The subscription list for Mr. Coleman's salary in 1790 from the Parish of St. James, bearing date of September 1, shows how numerous were the churchmen of that day for on it are one hundred twenty-four names. The highest individual contribution was £3 and the lowest two shillings six pence. The total was £84 3s. 9d., for which kind but inadequate offering Mr. Coleman was duly grateful.

The Rector and Abraham Rutledge, delegate, were both present at the Convention in May, 1792, at Annapolis, when the Reverend Dr. Thomas John Claggett was unanimously elected the first Bishop of Maryland. His consecration, the first in America, took place on September 17, 1792, in Trinity Church, New York. At this ceremony the difficulties between the lines of the Scotch and English Episcopates were quieted and the factions united in America by the joining of Bishop Seabury of Connecticut, Bishop Provoost of New York, Bishop White of Pennsylvania, and Bishop Madison of Virginia in the consecration.

Nine years before, in 1783, the Reverend Dr. William Smith, then president of Washington College on the Eastern Shore, had been proposed as Bishop of Maryland but, "being not always of good-temper and at time more prone to conviviality than the more serious minded people of the day could condone," he was persuaded not to seek election or consecration. In the Notes on Convention Reports of 1783, Dr. Smith was disposed of tactfully, "Rev. Wm. Smith was elected to the Episcopate of the Protestant Episcopal Church in Maryland August, 1783, failing of consecration owing to the influence of Tory opposition at home and abroad and to offences taken here."

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On December 17, 1792, the Reverend Joseph J. G. Bend, rector of St. Paul's Parish, Baltimore, reported to the Standing Committee of the Diocese:

I preached in St. James Church of which the Rev. Mr. Coleman is Rector. It being Saturday, no great number of persons assembled, but the most attentive and decent deportment distinguished those who were there. I found from Mr. Elijah Merryman that the pews had been rented some time before for some particular purpose, but as it appeared not generally pleasing the plan had been afterward relinquished. This

did not however prevent one from recommending to the congregation the resignation of their pews to the Vestry as their rent would afford a better and more permanent fund for the expenses of the parish.

From the same gentleman I learned that the provision made for the rector was very moderate but that it was cheerfully accepted by Mr. Coleman whom he mentioned with great approbation and as highly acceptable to all his congregation. From the Rector himself, I found that he was very well satisfied with his people, that their number increased under his care, that the Sacrament of baptism was properly respected by them and that his communicants had become more numerous.

And I also learned with great satisfaction that he spared no practicable exertions to promote the interest of the church.

By the Maryland General Assembly of 1791, Chapter 5, an Act was passed securing to the parish the land on which the church stands. Mention was made of the hoodwinking of the vestry by Josias Slade, "he being but a tenant of the Lord of My Lady's Manor," and the worthlessness of the conveyance in 1768. Under the laws of Confiscation of Crown Property, following and during the Revolutionary War, title to these church grounds was vested in the State of Maryland, which, under the act, relinquished its rights, "giving all right, title and interest to the Vestry of St. James Parish aforesaid and their successors for ever as their Estate and Inheritance for the use of the Church and of the said Parish."

During the following year the stone wall was put around the lot, or at least enough to enclose the church and burying grounds, a work signed by its maker in the stone of the gateway in the south wall, "Aug.t 15, 1792 J. S.," the *J* in old form, a barred *I*.

In 1793, Bishop Claggett held a visitation at St. James and, since this was the first coming of a Bishop, there was beyond doubt a service of confirmation and, in all probability, the church was consecrated.

Mr. Coleman continued yearly to report to the Diocesan Conventions and in 1795 he preached the Convention sermon which was "alike faithful and able, and to his honour." At the 1798 Convention, Mr. Coleman reported "the congregation large but no increase of communicants, virtue, piety or infidelity. A few, however, prepared for confirmation. The provision for the minister comes from pew rents, but the amount small and there are no glebe, no parish library and but one place of worship, somewhat out of repair. A visit from the Bishop is desired."

In 1798, at the November session of the General Assembly of

Maryland, an Act, called ever since the Vestry Act, was passed establishing vestries for each parish in the state and outlining in detail their responsibilities, their duties, and their powers. The Select Vestry Act of 1779 was declared inadequate "to the exigencies" of the times and was repealed by this new law.

In April, 1799, Mr. Coleman added the rectorship of St. Thomas' Parish to his already overburdened life and went to live in the rectory there.

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Among the most valuable of St. James' old records is the personal diary of Mr. Coleman. The diary covers but a few years. There are just three or four sheets filled with faded, spidery script; the whole is held together by odd looking pins. The value and scarcity of paper in those days are emphasized by the fact that one or two pieces were first begun as letters then set aside for this later use.

Quotations from this manuscript need little comment for they tell a story of their own.

On the 22 Feby. last (1799) I preached a sermon on the Death of Gen'l. Washington. My text was II Chron. 32 & 33. All America mourned in earnest on the melancholy occasion of his Death.

Later that same year,

The Commotions in Europe still continue and the Carnage increases. The plague or some fatal fever prevails in the City of Baltimore and Norfolk, Virginia. The mind of the people has been and still is much agitated respecting the approaching election. My mind has not escaped anxiety although I meddle not much with Politics.

Sept. 30th, 1799. A diabolical Plot was lately found out in Richmond, Virginia. Ten Negroes were executed and more Tryals are upon hand. May God direct and preserve America.

I went to the election. I fear the people are led by designing men. There is a Party in our Country which may be considered a Curse, as Gen'l. W . . . n expressed it, which I fear will do much Mischief. I pray God to open their eyes before it be too late.

In undertaking to minister three parishes, Mr. Coleman had set for himself a never ending task. In November, 1800, he wrote

Preached Thomas Streett's Funeral to a crowded audience. They were attentive tho a mix'd congregation. Bapt. some children at all the Places. Visited my farms in Harf'd. Returned home fatigued after riding abt. 80 Miles and preaching four times.



In all likelihood, little thought was given to the bodily comforts. Discomfort was an ever present part of living from day to day and, in country churches, throughout the eighteenth century, exhortations to the soul were accompanied for the greater part of the year by severe chilling to the body. To individual ingenuity was left the finding of sources of heat, heated soapstones, small braziers, hot bricks, extra inner-linings, or whatsoever warmth each imagination was so fertile as to conjure up. So it is not surprising that Mr. Coleman found it of sufficient import to enter in his diary that winter of 1800, "Stove put up in the Chh. Sat. 6 Dec," which is the first mention made of any attempt to heat the church.

The preachers preached diligently and urgently, the congregations listened and attended, for both were sufficiently understanding to realize that what they were giving and what they were getting was being given and gotten the hardest possible way. Soon after the New Year of 1801, Mr. Coleman made note that he "was assisted to speak plainly and pointedly and I hope the good seed will not all be lost by the wayside on a rock or among thorns."

The winter of 1801 was "extreme cold weather" and time and again the Rector "reach'd home numbed with cold." On Friday, February 20, 1801 he wrote

This day I rec'd information of the Election of Thomas Jefferson to the important Office of President of ye U. S. My Wish and Prayer is that he may be enabled to fill the high Station for the Peace and Welfare of his Country for his own Honour and for the Glory of God.

From the entry in Mr. Coleman's diary of Monday, April 4, 1801, comes the first authentic record found so far of any of the very early Vestries of St. James. The upper part of the page is torn but the rest is clear and reads

. . . Vestry of St. James' and some of the congregation. It was the day of Election for Vestrymen. The Gentlemen chosen were as follows Geo. Fitzhugh, Wm. Gwynn, B. Merryman and E. Bosley. J. Sparks, C. Garrison, J. McGaw, and J. Merryman remain in. In the afternoon I preach'd a fun'l at the late dwelling of Solomon Armstrong dec'd. to a large congregation. Lodged at Mr. Joshua Rutledge's that evening. On Tuesday visited my farms in Harf'd. One cow dead. The rest all well. Lodged at Mr. Fitzhugh's. Wednesday reach'd home fatigued.



## CHAPTER IV

### A TIME OF BUILDING

1801-1842

THE Church in America had suffered disastrously during and after the Revolution. The Conventions of 1784 and 1789 resulted in abortive reorganization, but there followed a period during which little more was possible than the mere holding together of the fragments left after the break from the Church of England.

There was prejudice among laymen against anything to which clung remnants of the rule of England, the church's former name was a byword of reproach, and it proved difficult to remould the laws of the Anglican Church to fit the new life of the upstarting country. A constitution and canons had been adopted and the Book of Common Prayer edited but the Articles of Faith were still untouched.

The disturbed state of mind of the clergy is reflected in Mr. Coleman's Daybook.

Aprl. 22, 1801. . . I read over and compar'd the Old Articles with the proposed new ones. I disapprove of some of them very much. The old are better, more full and explicit and guard better and more effectually agt. error. All the alteration I wish is what the change of government makes necessary. The 9 and 27 are altered much for the worse. I can not subscribe to them as altered. The old Articles are the Articles of my Faith. This I expect to abide by and continue in as long as I live. I believe them to be founded on the infallible basis of Holy Scripture.

That summer he was busy covering his large parish, baptizing, preaching, burying, and visiting the sick. In September, near Perry Hall, he noted that "the blacks there appear full of zeal and sing loud."

On September 6, he mounted his horse and set out for the General Convention which was to be held at Trenton, New Jersey. The trip took him three days. Three entries in his diary tell of that important Convention.

Thurs. 10. . . . I met the Convention. Bp. White preach'd an excellent sermon. Dr. Moore of N. York was consecrated Bishop.

Fri. 11. . . . The Convention met and the Business was conducted with tolerable Dispatch.

Sat. 12. . . . We finish'd the Business with great unanimity and adjourned. We parted in great Friendship after having settled the important Business of the Articles of our Chh. which had been postponed for several years. It was agreed to adopt the 39 Articles of the Chh. of Engl.d with such alterations and ommissions only as a change of Government render'd necessary. I was well pleased to see so much Cordiality in agreeing upon Articles of Religion for our Church. I rode to Philadelphia that evening.

The keeping of a diary, all thought to the contrary, is one of the most trying, most onerous tasks man sets for himself. In prospect the jotting down of an item or two each passing day seems a trifle, a mere nothing, and there is scarcely anyone who has not at some time or other made a hopeful try at it. But of the many who start only the rock-minded few pull through.

So there is small wonder, what with the sharing of the burdens of a flock widely scattered over practically all of Baltimore County and much of Harford, that Mr. Coleman, who was nothing if not human, slipped a mite and for 1802 his diary consists of the sole entry "I have been employed as usual this year past, 1802." After that he admitted defeat and quietly gave up the keeping of his memoirs.

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In the spring of 1804, Mr. Coleman returned to his Harford County farm to give St. James a full half of his time. He was a man who worked unceasingly at his shepherding and the forty mile ride going to and returning from St. Thomas' proved too wearing. In December, he ended his pastorship there.

Two years later, a report was sent the Bishop that a church had been commenced in Harford County for the use of churchmen near the junction of the parishes of St. James, St. John, and St. George. This church, called Christ Church at Rock Spring, was to be as nearly as possible an equal distance from the three other parish churches. The congregation, with hopes of finishing the building by summer, desired to be erected into a new parish.

The next reference to this new church is found in the following letter from Mr. Coleman to Bishop Claggett, May 16, 1808.

Indisposition prevented my attendance last Convention. It was not

without difficulty that I attended in 1806 but unwilling to discontinue or abate my labors, I continued, though in great weakness, and sometimes pain, regularly to perform my parochial duties till the 14th of November when I was taken ill at a funeral on the Manor and was obliged to desist. From experience I found I would have been better had I stopt sooner. For near twelve months I was confined to my house though not one whole day to my bed. I appointed a reader and had thought of resigning the rectorship of St. James and proposed to some of the Vestry who came to see me, but they wished me to wait till the spring, hoping I should be able again to attend.

The Rev. Mr. John Allen was kind enough to visit me and both of my churches in the time of my affliction. Since the time I resigned from the rectorship of St. Thomas in Dec. 1804, I have divided my time between St. James and the new church called Christ Church. One of the trustees of this new church dying and another removing to Virginia the church is yet unfinished. We assemble in private houses and I have attended regularly since Nov. last. On Easter Sunday I recommenced my usual attendance and thanks to a kind Providence I have been able to attend regularly since and perform the duties of my office in both churches. While life lasts and health permits, I would not wish to be idle in the vineyard of Christ. I will gladly spend and be spent on preaching the blessed Gospel, knowing it to be the power of God unto salvation to everyone that believeth.

The Parish is large, the congregation attend well and behave decently. Family worship is set up in some houses, but there is too much neglect in this duty. Since my entrance into the parish more than 20 yrs. ago, the church of St. James has been repaired several times, but needs repairs at present which are contemplated by the Vestry and might be readily effected by a combined effort. But contributions to the support of the church are partial and fall upon a few.

Catechising is not neglected. About 30 have been confirmed, some years ago, and more are preparing for it. The vestry acts with candor and friendship and pay punctually what they engage. The mode adopted is that of subscription. They sometimes raise £100 but often fall short of that sum, of which they candidly give me notice. Convention requisitions have not been regularly attended to but probably they will before the future meeting. The congregation at the new church is small but attends regularly. It will increase it is presumed when the church shall be finished and fully organized.

Communicants 50. In 1806 Baptized 45, married 3, funerals 12. In 1807, Baptized 17, funerals 7. On the register which I have kept since I first entered as rector of St. James parish the baptisms entered include those of St. James ten years and St. Thomas five years and seven months are 1818 infants and adults, of which 229 were blacks. Many not given in the marriages and funerals, not in proportion but considered.

I am Right Reverend Sir, your friend and brother in Christ,

John Coleman

P. S. Since April 1804 I have received of St. James £225 in four years.

The earliest St. James Vestry records extant, in an embossed leather bound book, begin "1810 Aprile 23rd Being Easter Monday the following persons were elected vestry men for the ensuing year to witt George Fitzhugh, John McGaw, William Hitchcock, David Pocock, Thomas Sutton, Nicholas M. Bosley, William Curtis, John Gwynn. Richard Hutchins Churchwarden. Jesse Hutchins Sexton. Paid Alick the sexton to the first of this inst. six dollars."

This, however, is not the first Vestry Book for in keeping the accounts with Mr. Coleman is this entry "Payments made to the Rev. John Coleman since the 1st of Apl. 1809 at which time his acct. was settled off as appears by the old book." This older book has disappeared.

The repairs to St. James, of which Mr. Coleman wrote the Bishop, were indeed in contemplation and, on June 9, 1810, "the Vestry have this day agreed with Mordicah Bond and Charles Robinson to repair the Church and have appointed John McGaw, William Hitchcock, and Thomas Hutchins as a committee to inspect and pass the work according to agreement and John Gwynn as treasurer." By subscription, \$455.50 was raised towards the repair work done that summer and fall amounting to \$492.72.

In August, the Vestry met "to arrange matters respecting the Ceiling of the Church. Resolved that advertisements be set up for proposals for Ceiling the Church. The Vestry will be ready to receive the proposals on Saturday the first of Sept. next." The church retained its open rafters, however, until September 1817, when \$105 was subscribed for "Ceiling and repairing the Seats."

In brash modernizing, on September 15, 1810, the Vestry "resolved that the committee appointed to inspect the repairs of the Church are authorized to agree with any Person they may think proper to take out the old Glassess or Peans and to glaze the new Windows and to paint the sash and window frames." So, at a cost of \$30 for glass and \$17.47½ for glazing and painting, were tossed out windows of English glass which today would be of rare value.

The same Vestry was returned in 1811. Richard Hutchins was again Churchwarden and Jesse Hutchins Sexton, which was an honorary position awarded the Junior Warden. Alick did the work.



Nothing of moment was recorded that year until September 9, when, in meeting, the Vestry "Resolved that the Vestrymen who hold subscription Papers for the support of the Parson shall give all those Notice who are in Arrears on their several Papers that if the said Arrears are not paid before the first Monday in Nov. next that they will be sued for the same as the Law directs." The top subscription about this time was \$10.66 and the lowest fifty cents with practically every odd amount between.

Life in those early days was spiced at every turn with a drop of conviviality and a committee of three vestrymen, off on churchly business, submitted as their expense account

to 3 Supers .....	.75
to 2 horses to Hay .....	.50
to 2 Gallons Corn .....	.25
to 3 Lg. gins .....	.37½
to 2 gills whisky .....	.12½
to a glass of spirits .....	.6¼
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	2.06¼

Among other odd notes of accounts penned on the inner sides of the binding of the old vestry book is this somewhat garbled statement of monies involved in the ceiling of the church.

Sept. 11th 1817

To cash paid by David Pocock for laths & nales 5.40

To Do. paid by John Slade for sundry articles  
necessary for the work ..... 26.70

To Cash paid (John Yellott) laths ..... 12.00

13th To Cash pd Thos. Elliott the plasterer.. 50.00

22nd To Do. pd. Do. in full for Do. and  
other repairs ..... 41.00

Nov. 3 To Do. pd. John Slade a further acct.  
for sundries ..... 25.50

Note: There are \$28.80 in Mr. Slades hands  
for further repairs.

Mr. Slade has paid 4.50 out of the above this  
day to Wm. Slade for boarding the carp'r.

To Sundries paid by John Yellott ..... 28.70

During October, 1815, the Vestry "agreed to employ the Rev'd. Mathew Johnson as assistant Rector in this parish to preach every second Sunday for one year beginning the first Sunday in November next. Mr. Johnson's sallery fixed at two hundred dollars p.year."

Mr. Coleman's health had been long declining and on January 21, 1816 he died at the age of fifty-eight. He was being considered as a candidate for Suffragan Bishop but his ill health caused him to withdraw. His testimony just before his death was "In my ministry of thirty years I have endeavored to preach Christ plainly and the doctrine I preached I approve now on my death bed. But this I consider not a merit but a duty."

His five sons and one daughter had died earlier so only his wife and his daughter, Rebecca, who had married John Yellott on May 1, 1806, survived.

Mr. Johnson preached Mr. Coleman's funeral and then took up the parish work at both St. John's and St. James' until he was called to All Saints Parish in Calvert County towards the end of 1818. There he remained until he died. He is buried under the chancel of All Saints' Church at Sunderland.

He was succeeded by the Reverend John Reeder Keech, who had in his charge three churches—St. James, St. John, which in 1817 had been moved from the deserted town of Joppa to Kingsville, and Christ Church commonly called Rock Spring, near Bel Air, at last completed and ready in October, 1820 for consecration. From St. James, the Reverend Mr. Keech received \$330 for officiating in this parish and preaching divine services every second Sunday.

During this year, largely through the efforts of the Yellott family, Trinity Church was built in St. John's Parish, in Long Green Valley, and was consecrated October 12, 1820 by Bishop Kemp.

In 1821, at the end of his second year, Mr. Keech resigned from St. James but continued as rector in St. John's Parish, which included the chapel established by him on Deer Creek near Roger's Furnace, until his death forty years later, when he was buried at the Rock Spring church.

On his departure, in designating the bounds of the two parishes, through confusion, he erred, so muddled had the lines become under combined rectorships. He selected Christ Church as of St. John's Parish leaving Trinity to the Parish of St. James, the contrary of which was rightfully true.

So, the error being made, the Reverend George McElheney, when he accepted the rectorship here in March, 1821, at a salary of \$550 raised by subscription, found himself, in addition, pastor at Trinity.

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At the Easter Monday meeting, April 23, 1821, the Vestry "granted permission to a number of Gentlemen belonging to the Parish to erect an Academy on the Church Lott, to be denominated St. James Academy, Baltimore County, the Vestry to be considered Trustees for the same." Authoritative recognition was granted in Act 31 of the General Assembly of Maryland in session in December of that year.

In the course of the next year, a small brick building was built against the churchyard wall near the place where the driveway now enters the yard at the large gates. The schoolhouse faced south, twenty feet in width and, in length, running about thirty feet with the wall. It consisted of one full story and a semi-basement. The doorway, being in the upper floor, was more than five feet from the ground and was reached by high steps of large fieldstones. At the upper windows hung solid shutters; the basement windows were unshuttered.

The cost of the Academy is not recorded but among the papers of Joshua Hutchins, Treasurer of the enterprise, are three receipts, fastened together and marked "Academy."

July 24th, 1821 Received forty dollars in full for all demands it being for brick bought of me. . . . A. B. Anderson

September the 15, 1821 Received the sum of twenty dollars in full for plastering the Academy. . . . Richard Stansbury

September the 18th 1821 Received the sum of fifty-two dollars and seventy-five cents in full for carpenters work of the Academy. . . .

John Cox

In February, 1825, the Vestry, as Trustees, adopted a course of studies to be pursued in St. James Academy:

English Department—Webster's Spelling Book, Murry's Grammar with Exercises, English Reader, Walker's Pronouncing Dictionary, Goldsmith's History of England, Goldsmith's History of Greece, Goldsmith's History of Rome, Adams Geography, Cummings First Lessons in Geography, Jesse's Arithmetic, Jesse's Surveying, Simpson's Euclid, Hutton's Mathematics.

Classical Department—Roper's Latin Grammar, Main's Introduction Historia Sacra, Viva Roma, Caesar, Sullust, Cicero's Orations, Livy, Virgil, Horace, Valpey's Greek Grammar, Greek Testament, Neilson's Greek Exercises, Graca Minora, Graca Majora.

The first Mondays in February, May, August, and November were appointed days on which to hold the quarterly examinations

of the pupils to commence at ten o'clock in the morning. Terms of tuition for the year were \$2.00 for Reading, Writing, Cyphering and Grammar, \$3.00 for Mathematics and Geography, and \$5.00 for "The Latin and Greek." The Academy was operated as a day-school and classes were held throughout the whole twelve months of the year.

Thomas Pearce, Richard McGaw, Samuel Parker, Thomas Hutchins and the Reverend Mr. McElheney were appointed to visit the Academy on the first Monday of each month to observe the discipline and management of the school and the progress of the pupils.

Many of the old school books, bound in calfskin, are still on bookshelves around the country. Well-worn receipts show that there was an extra charge of \$1.00 for fuel during the winter term in addition to the tuition fees. Judging from a vestry entry of April, 1829, State aid was given the school, for it was "resolved that Mr. T. Pearce be paid the sum of twenty five dollars out of the fund of St. James Academy to reimburse him for expenses incurred in procuring the donation from the State."

Unfortunately, the records of the Academy have not been found. There is no roster of students nor even listing of the masters. The names of only three principals are known, a Dr. Rodgers in 1826, James McCorkle in the year 1830, and Volney Sprague a number of years later. A receipt dated 1821 makes notation of "Cash pd. S. Caldwell for Schooling \$5.00" but that antedates the opening of the Academy.

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In the early spring of 1826, Mr. McElheney, who had but lately married Miss Elizabeth Bond, of this parish, resigned and moved to Charles County. In August, Mrs. McElheney died while on a visit home and was buried in St. James' churchyard. Mr. McElheney, in ill health, gave up his work in southern Maryland and returned here in the face of warm and open opposition, particularly from Trinity Church.

Two years after returning, he accepted a call from Somerset Parish and the Vestry resolved that all possible exertion must be made to employ two clergymen in St. James Parish, one to officiate in each church. Their resolves, however, were of little avail, and, in the spring of 1830, the Reverend John Wiley, of Delaware,



came to serve both churches for the next two and a half years. At the Convention of 1831, Mr. Wiley reported the establishment of a Sunday School at St. James and "a considerable increase in the congregation."

In May, 1832, John Slade and Joshua Hutchins were appointed a committee to superintend the repairing of the church with power to expend the money subscribed according to their best judgment. By the time the subscriptions, \$290 donated by thirty-three faithful supporters, had been raised and the work under way another year had passed. Mr. Wiley had taken himself off to All Hallows and Worcester Parishes, in Worcester County, and his successor, the Reverend James McGregor Dale, from the Diocese of Virginia, was well established.

After he departed, Mr. Wiley told the Convention of 1833, "At the request of the Vestry of St. James I mention that they can raise the sum of \$450 or \$500 in the congregation and that they have the power of appointing the Principal of the Academy in the parish which has besides the salary arising from the tuitions a donation from the State of \$260."

The work on the church was finished by June of 1833. A total of \$296.85  $\frac{3}{4}$  had been spent. The large box pews were removed from the nave and remodelled into single pews. Two and one third dozen pew hinges were bought for \$4.08 $\frac{1}{2}$  which would indicate that fourteen new pews were built to fill the spaces. The roof was thoroughly repaired and, in the opinion of the committee, "the church had been much improved in comfort and appearance."

Mr. Dale's account to the 1834 Convention noted that "St. James Academy had been reorganized and was in a flourishing state. Materials were prepared to put a fence around Trinity Church and a stone school, 25 x 21, had been built on the church lot there. There was a Sunday School at each church having 82 scholars and 12 teachers. The vestry was about to purchase a glebe, and the temperance cause had made unexpected progress. The congregation was comparably large. Communicants 35."

The school at Trinity, of which Mr. Dale spoke, was a small stone and log one-room building which stood just inside the church lot. It was opened as a private school but soon after 1850 became the first public school in the Long Green Valley section. The old school-house was torn down when the first Long Green, or Unionville, public school was built.

Having dispensed with the material well-being, Mr. Dale's report continued "With regard to the spiritual state of the Parish, the Rector has much to lament. The regular and devout attention, however, of comparatively large congregations encourage the hope that the time is not far distant when the great Head of the Church will smile upon this portion of his vineyard."

. . .

The word *glebe* occurs frequently in old church records but often not in its actual meaning and intent which, ecclesiastically, conveys the thought of revenue-yielding land belonging to a parish. Rather, it is used to indicate a "parsonage house" surrounded by a bit of land. In church papers, dated 1767, speaking of the stumbling growth of the Church of England in Maryland, is this: "some of the Parishes have Glebe lands belonging to them but as there are not on more than two or three of the glebes houses fit for a rector to live in they are leased out by the Rectors at a small rent from five to fifteen pounds a year."

Further proof of this understanding of a glebe is the fact that the Vestry of St. James, which had been reported "about to purchase a glebe," resolved in March, 1837, "to forthwith covenant with Mr. Joshua Hutchins for a suitable lot as they may deem necessary to be constructed into the Parsonage." A building committee, to "contract for the erection of all necessary buildings," was appointed and the Vestrymen, armed with the following plea, were sent out among the congregation:

We, members of the Vestry of St. James Parish, have resolved once again to bring before our Congregation the subject of the erection of a Parsonage in conjunction with our Churches.

From mature reflection and joint deliberation we are fully persuaded that the want of a permanent residence for the accommodation of the ministers, in times past, has operated much to the disadvantage of our Parish. Our ministers have been compelled to seek a home from place to place through their Congregations, and not unfrequently, obliged to settle down in some remote portion of their parish far too removed from their Churches and almost beyond the reach of the calls of their Parishioners.

To this fact, in connexion with the unsettled state of mind necessarily connected with the want of a permanent residence may be attributed the frequent change in ministers to which in years past we have been subject greatly to the injury of our prospects as congregations and hopes as Christians.

We, therefore, to remedy this evil, acting in compliance with a binding sense of duty, have determined to make another effort for the erection or procuring a suitable permanent residence for the accommodation of those whom God may send among us to labour in his cause for the good of souls. For the accomplishment of this end we are forthwith compelled to seek the aid and co-operation of every member of our Parish and of all others who may be disposed to aid us in this our Christian undertaking.

We cast ourselves upon the sympathies of our people with a good degree of assurance that they will at once respond to our call and place within our reach the means necessary for the accomplishment of our purpose.

This valiant entreaty roused forty subscribers who promised donations ranging from fifty cents to two hundred dollars for a total of \$1,151.57.

The building of the rectory was started in the summer of 1837 and was finished late that autumn. On December 11, 1837, William Stewart commenced painting the parsonage at fifty cents a day for a total bill of \$26.00.

The cost of the rectory, according to the treasurer's accounts, was \$1,472.15½. There were no porches and the front door opened directly onto fieldstone steps. Between the promise and the payment, purse strings of the subscribers tightened and a large part of that \$1,151.57, so happily jotted down on the subscription list, was not paid. So the rectory stood, when finished, under the shadow of debt.

Mr. Dale, called to All Saints Parish, Calvert County, in 1836, had been succeeded by the Reverend Alfred Holmead, a native of Washington City, who had been ordained to the priesthood in March 1837, in Christ Church, Baltimore, by the Right Reverend William Murray Stone. He was the first incumbent to enjoy the new rectory.

The buildings and land were still not paid for at the start of 1839 and a vestry meeting was held "to adopt some plan for the final adjustment of the financial concerns of St. James Parsonage." Joshua Hutchins proposed to the Vestry that, if they would raise the money by contributions in and out of the parish to pay off the debt due on the parsonage, he would give up what claims he held against the buildings as a donation amounting to \$259.84. This was gratefully accepted. It was then determined that the Vestry of St. James Church, in the upper part of the parish,



would attempt to raise \$350 and that the vestry members representing Trinity, in the lower part of the parish, should do likewise, but it was some years before this was effectually accomplished.

Mr. Holmead found "much more than ordinary interest displayed upon the subject of the soul's salvation" and during the winter months of 1839 "regular weekly meetings for religious purposes were held."

In March, 1841, the Right Reverend William Rollinson Whittingham, newly elected Bishop of Maryland, paid his first visit to St. James and was pleased with what he found. In his report to the Convention that year he spoke of the church.

I officiated in the Parish Church of St. James Parish and administered the Holy Communion. This fine old church, when put in complete repair (which I am told it will be ere long) will be the pride of the Diocese as a country church. It retains the crucial form once so common in our churches but now so few as I know preserved entirely only one other and that of much smaller dimensions. The best part of the matter is that St. James, large as it is, is, as I am told, not unseldom filled by a proportionate congregation.

Mr. Holmead, in the meantime, was fomenting considerable disaffection towards himself in the Trinity section of the parish. His full and busy life was further complicated by his teaching in the Academy to "eke out his support" and he failed to find either time or inclination for much visiting of parishioners. At the Easter Monday meeting of 1841, the Rector "promptly and most earnestly" pressed his resignation upon the meeting, thus bringing himself and his former course of action fairly and openly before the congregation and Vestry. "But his desire that his resignation should be before the Vestry was not entertained for one moment by either Vestry or Parishioners."

This uneasy truce was, nonetheless, but temporary for towards the end of February, 1842, Mr. Holmead departed for Ellicott's Mills. There he established a school for boys and filled the office of chaplain in the Patapsco Female Institute where "the hearty zeal with which he entered on his duties promised the happiest results."

Before the departure of Mr. Holmead, St. James received its first bequest, in the form of an annuity from a ground rent left by Elijah Bosley, who died at the age of one hundred one years, five months, and one day, on September 1, 1841.



Mr. Bosley had written his will in 1833 in which is found

Fourth Item: I give and bequeath the annual ground rent of a lot of ground situate on Frederick Street in the City of Baltimore, deeded to me by Doctor Ashton Alexander and Sarah his wife, producing one hundred and eight dollars and sixty two cents annually paid by Col. Thomas Tenant of the City of Baltimore, to the Church in Saint James Parish in Baltimore County on My Lady's Manor to be collected by the Vestry of said Church for the sole use of said Church to keep it in repair.

But he was evidently fearful that his wishes might not be explicit and added

In the 95th year of my age, in good health and of sound and disposing mind and memory I do hereby make and declare the following codicil to my last will and testament to which it is annexed.

Item, as some doubt has been suggested whether the devise made in the fourth Item of my will in favor of the Church therein mentioned will avail, I hereby declare it to be my will and desire that the said ground rent or annuity of one hundred eight dollars sixty two cents, purchased by me from Dr. Alexander and wife, and mentioned in the said fourth Item of my will, shall be and hereby is by me devised to the Vestry of Saint James' Parish in Baltimore County on My Lady's Manor in trust that said Vestry and their successors shall faithfully apply the same to keeping said Church in repair and for no other purpose whatsoever.

## CHAPTER V

### DAYS TO REMEMBER

THERE has been, and always will be, a difference in the relationship of the church to its people in country settlements and in cities. It is hard to believe, however, that anywhere there is a church which has ever been so inseparable a part of the daily living of a parish as has St. James. Here it was no association limited to Sundays, fine clothes and special occasions. Their church and its affairs were ever with them, constantly in their minds, and they dealt with them accordingly.

In the account books of the early days, kept by so many of the men, the name of St. James weaves through the pages, strengthening and solidifying the whole.

One man, short of money, had his contribution to the church paid by a neighbor and added to his account, to be settled when it could. Another, William Slade, evidently paying up overdue subscriptions, had entry made in the daybook of McGaw's Mill "To cash for 6 yrs. church subscription \$12.00, 2 dolers pr. yr," and charged to him along with the "Cwt. of Chopt," the "Bus. of Wht.," "1½ Bushel Sault," and the barrels of "Flower."

Frequently the year's contribution to the church was wiped out by direct support of the Rector.

To the Rev. A. Holmeade, Apl. 1835

1 Cwt. Cornmeal \$1.62

To 2 Shoats at \$1.25 each

2 Bus. Potatoes at .75

8 Bus. of Oats at 50¢.

In 1841, Mr. Holmead received "81 lbs. beef at 3¢" which was carefully credited to the church contribution.

To Mr. Forbes, Aug. 16, 1845

29 lbs. Bacon at 10¢ from hams

22½ lbs. same 8¢ from shoulders

2 Cords of wood at \$3 pr. Cord

One subscription of \$20.00 towards the building of the rectory was charged off, in the books, against the outstanding account of the Vestry's treasurer.

A vital picturing of the lives of the people of My Lady's Manor is to be gleaned from their ledgers and daybooks. They were self-sustaining, their lives were close woven, and, in all probability, little money changed hands. Instead, the personal account books were balanced one against the other.

A running story of their times can be told by random entries of personal accounts. Slade's Tavern, at the foot of the hill on which the church stands, was their gathering place. There they met and made merry. There they played cards, held their cock-fights, danced and trained for Slade's Regiment.

Their personal wants were not many. "Easter to Hat and Cash \$10," "For 1 pr. Pumps \$1.37½," "Paid for Dying Pantaloon \$1." One entry called for "Bottoming Rich.d's boots and making 6 pair shews" and another "to one pr. small shews 37½¢, to one pair of shews \$2.25."

They paid from thirty-five to fifty cents a cord for cutting wood, and as high as three dollars a cord for wood already cut. "Cradling" brought the top wage of \$1.00 and \$1.50 a day, a day's mowing seventy-five cents, and other labors fifty cents. Six or seven dollars a month was considered a fair wage for regular farmhands. Specialists received a little more, as shown in this hiring of a miller,

Wm. Jorden came to the Mill House fift-day of Nov.bre 1811 For his services he is to have eight dollors per month three hundred wt. of pork pr. year and thirty bushels of Rye or Corn.

By 1836, the miller's wage had been reduced but extra accommodations had been added

Gerrard Tracy moved to the Mill on the 2nd Apl. 1836 and is to have for his services \$5 pr. month, what corn meal or rye his family may use and 150 lbs. of Bacon. Pasturage for his cow and is to find his own firewood.

Other help was considerably cheaper, "Black Charity went to live with Mr. Hopkins December, 1830 for board and clothing for services." And another, "Lucy was hired for one yr. for the sum of twenty four dollars, clothing the said Lucy and her child commencing the twenty eighth day of January, 1833."

Flour cost \$5.50 a barrel, whiskey sold for fifty and sixty cents a gallon, beef prices ranged from three to six cents a pound and butter brought about twenty-five cents a pound. In 1836, a quarter of veal sold for \$1.00 and a barrel of herring for \$1.75, or about

one and a half cents a piece. A good house and garden rented for \$30 a year and hay, in 1819, sold for \$14 a ton.

In earlier years the process of making cloth was entirely a product of the home but by 1839 the wool was being sent away as an entry of June of that year shows.

Ninety lbs. Wool delivered to Jas. S. Sykes to be manufactured viz.

- 20 lbs. to be made into fine cloth
- 13 into fine sattinett
- 16 into coarse sattinett
- 10 into blankets
- 7 to be carded for stockings
- 1 to be carded fine for stockings
- 23 to be carded

35 lbs. wool in the rough to be made into fine black mixed cloth.

An entry of a few years later mentions "31 lbs. washed wool for to make 20 yds. coarse unsheared cloth and 12 yds. white flannel, 2 lbs. for stocking yarn." A third entry says "Sent to Jacksons 135 lbs. wool to be manufactured into 15 yds. fine gray cloth, 5 lbs. stocking yarn, 10 yds. flannel and 1 pr. blankets."

They knew each other so intimately, they lived so closely, and their dealings were so entangled that they were prepared for almost any situation arising from the intricacies of human relations. Their records were interlined with warning notations like this one following an outstanding account of \$2.81.

Never will be paid although he pleads honesty. A bad sign to hear a man always telling of his honesty it seems that he is sensible that his conduct deserves suspicion.

From another debtor, who paid part towards an indebtedness of \$8.32, a note for \$4.32 was demanded. Across another tally, totalling \$7.62½, is pencilled "Got His Note." In 1833, two gentlemen ended their affairs "Settled all accts. both now and perhaps for evermore" whether peaceably or not is not said. One debt for \$4.71 was "never paid nor ever will be."

In the summer of 1819, a young man badly and urgently in need of quick financing, with no security at hand, promised, in the presence of two witnesses, to "work out in the harvest" the \$12 loan made him at a "frolick."

This was life as it was lived in a country parish during the first half of the nineteenth century. This was St. James and its people, interdependent at every turn, giving comfort and support each to the other.



## CHAPTER VI

### DILEMMAS OF PROGRESS

1842-1865

ONE of the most notable of the many worthies on the roster of St. James came in the late summer of 1842 to serve as rector—the Reverend Matthias Lewis Forbes.

Three contradictory accounts confuse and obscure the facts of Mr. Forbes' birth. The first, more or less traditional, tells of his birth in Aberdeenshire, Scotland, and of his graduation, in due time, from the University of Edinburgh. The second, found in poems written by his mother-in-law some years later, heralds Ireland as his birthplace. The third, and most acceptable, taken from the notes of the Reverend Ethan Allen on clergymen of the Diocese, based, most probably, on information given by Mr. Forbes himself, claims him for Canada and brings him into the Episcopal Church by way of Congregationalism.

Ordained priest in the Episcopal Church by Bishop Smith in Kentucky in 1834, Mr. Forbes devoted the next seven years to mission work in the backward settlements of Tennessee and Mississippi. In January 1842, he was in Baltimore, in the Parish of St. Paul's, holding mission services in a warehouse on Franklin street, a movement which resulted in the organization in 1843 of Mt. Calvary Church, built a year later at Madison avenue and Eutaw street.

Mr. Forbes was an impetuous man. He had scarcely moved into the parish on the 1st of August, greeted his fifty-seven communicants, and seen the size of the rectory before he went courting. Four and a half months later, on December 14, 1842, he married the lovely, red-haired Martha Elisabeth Streett, daughter of Dr. St. Clair Streett and his wife Ariel.

He had great energy and his restless mind faced problems with a dauntless spirit. On his arrival here, the debt on the Rectory was still \$700, with accrued interest amounting to \$168. He opened a subscription drive for the needed amount and succeeded, largely through the wedding gift of Dr. Streett to his daughter,

in paying off the claim and securing title to the property for the Vestry in 1844.

In the fall of 1845, the Rector and "two ladies of the Parish" "obtained the means," said means being \$107.10, for the purchase of a communion service of silver, consisting of "one Flaggon, two Goblets, one Paten, all solid silver, and two Plates for collections, of plated work." This year, also, he was given \$30 by John Slade, \$20 by Mrs. Richard McGaw, and \$20 by Mrs Joshua Hutchins with which he bought three and one half acres of land adjoining the Parsonage Lot.

It was about this time, too, that he received from Mrs. John McGaw the two fine old Chippendale chairs which are still in the chancel. These chairs had been in the McGaw family for many years. They were originally part of a set of "8 dining chears" and were more old than new when mentioned in the inventory filed in May, 1783, following the death of Adam McGaw, who had leased lands on My Lady's Manor in 1769.

All of his life through, Mr. Forbes was driven by the spur of conversion and change, the basic zeal of a true missionary. To remould whatever came to his hand, be it a soul or a building, was instinctive with him, and it was under his stimulating influence that St. James, in the summer of 1848, fell prey to lamentable modernization and improvement.

The church was newly roofed. The flooring was completely renovated. The remaining pieces of original brick tiles were taken from the aisles and replaced by planking. The few box pews left in the east and west transepts were removed and new pews built to fill the spaces.

The graceful walnut table, with its simple, dignified colonial lines, which had served as an altar for almost one hundred years, was discarded as was the old high pulpit, age worn and in need of refurbishing. From panelled planking, an altar and small pulpit were built. Neither had any feature to recommend them, particularly in view of the mellowed beauty they replaced, but the people were beset by a yearning for newness, mistaking it for progress. The pulpit and reading desk were brought within the chancel rail and Mr. Forbes collected \$25 for "dressing pulpit and desk and carpet for Chancel."

The walls, rich cream from many whitewashings, were daubed with new plaster and, for the first time since the church's building, the interior was painted. The color was not recorded.

The pew doors, cut from what remained of the panelling which had been bought, were rehung and, being of one pattern, still tempt the casual eye from awareness of the variance of the distinctly different fashions in pew backs.

The complete overhauling had cost \$1,288.01. To help with the payment the Vestry borrowed \$1,000 from Dr. St. Clair Streett, the annuity of \$108.62 from Mr. Bosley's trust fund to be used to liquidate the loan. After the bills had been paid there remained a balance of \$54 which was spent in painting the outside walls of the church.

The Vestry faced a minor financial crisis in November, 1849, when Mr. Forbes tendered his resignation on the grounds of "insufficient salary to maintain his family." Clutching at any remedy, elated at the apparent ease with which they were to be relieved of their dilemma, the Vestry unanimously adopted a suggested resolution that "each member of the Parish contribute to the support of the minister in proportion to their taxable property." The plan, to put it mildly, "failed to meet the views of the Parishioners." The Vestry, having added to their own subscriptions, raised \$539 towards the salary and appointed Mr. Duckett to wait upon the Rector with a kindly worded request for the withdrawal of his resignation. This Mr. Forbes consented to do in the hope of obtaining a more liberal support in the future.

The Academy had fallen into disuse as a private school and for the past few years had been operated as a Public School under the jurisdiction of the County School Board. In August, 1851, it was decided to withdraw the building from such use and a committee of Vestrymen, informing the County School Commissioner of this decision, requested that he secure some other location for his school.

Whereupon the ever diligent Mr. Forbes formed a class of six boys which he taught at the Rectory to "sustain" himself and his family, which by now included three daughters, Ariel Anna, Martha Rust, and Cecelia Streett, and one son, Matthias Lewis, the oldest of whom was eight years old and the youngest two months. Two children had died, Mary Elisabeth, at one year of age, and St. Clair Streett Forbes at five months.

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At the Convention of 1854, on May 31 in Baltimore, "all

territory west of Trinity, north of Western Run, running from Shawan to the North East boundary of Dr. Lewis Griffith's farm near Butler and South of a line from thence running due West to the Black Rock road and thence North West with that road to county line" was taken from St. James Parish and given to the newly established Western Run Parish.

The parish church of this new parish was St. John's in the Worthington Valley, built in 1816, and supported by contributions from members of several denominations. It continued as an independent organization from its building until it was admitted into the Diocesan Convention, first as a congregation and then, in 1854, as a parish.

Some years later, in 1867, on Christmas Day, the old church building was destroyed by fire. Another cornerstone was laid in August, 1869, and the second church, finished by the fall of 1870, was consecrated in October, 1873.

' ' '

Up until this time, there had been no mention of a choir or of any form of music for the services at St. James, but in April, 1855, a donation of \$200 for an organ was given the Rector by John Slade of Verdant Valley. Sixty-nine dollars and fifty cents were contributed by seventeen of the congregation towards the \$70 needed for the building of a platform or loft above the south entrance doorway to "accommodate the organ and singers," which, according to some, "added much to the beauty of the church."

Even men of God need material aid for their bodies if not their souls in this ever-material world, particularly when encumbered with a family. While less than \$600 a year seems little enough, Mr. Forbes strove to manage, but when payment of even so small a stipend was made in far spaced spurts and always long overdue, he recognized the inadequacy of his support and, before May, 1858, he resigned once more. He removed himself and his family to Baltimore where he went to work immediately organizing a new church.

He conducted services in a rented room on Hollins street and by September had obtained, by subscription, \$5000, with which he succeeded in building Zion Church, some years later to become All Saints Church, the corner stone laid June 22, 1859. His resignation of this church came at the end of 1861.



On May 31, 1863, in the church of the Holy Innocents in Baltimore, Mr. Forbes, backed by the courage of his convictions, was displaced from the ministry of the Protestant Episcopal Church on "his own renunciation of its official duties."

At her death in 1871, Mrs. Forbes was buried at St. James. Mr. Forbes remarried and when he died, twelve years later, at the age of seventy-one, he was buried in Greenmount Cemetery in Baltimore, where his body rested for close to thirty years. Then his grand-daughter, Mrs. W. W. Abell, had his remains disinterred and brought to St. James for reburial and final peace.

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The first half of 1859 brought several happenings worth noting. In January, the Reverend Horatio Harrison Hewitt, an Englishman, came from the Diocese of North Carolina to become St. James' Rector. He was braver than he knew, for an applicant just before him had written, after a contemplative visit to St. James and its parish, "I left your Parish this morning fully convinced in my own mind that it was my duty to at once accept the call of the Vestry of Tallahassee, Florida, and therefore I decided to inform you that it would not be worth while to accept your kind proposal to visit the parish again next week."

In March, the Reverend Dr. Franklin L. Knight, of Pennsylvania, came to Hereford to establish a school and to attempt the building of a church there to be called St. Marks. On March 17, the Vestry "unanimously resolved that the Rev. F. L. Knight, D. D., be appointed assistant minister of St. James Parish with the understanding that any services rendered by him be performed gratuitously."

At the Convention in May, St. James Parish suffered its second diminution in territory, giving all "East of the East line of Western Run and South of a line from Dr. Griffith's from the Friends' Meeting House to Piney Run and thence to the York Turnpike, thence to Sparks' Switch, thence to Phoenix Factory, thence South East to the Old York Road and West of that road to W. Bosley's" to the Parish named Sherwood, the church for which had been built in 1830, consecrated in 1836.

In Mr. Hewitt's report to this Convention is found mention that "at Trinity, Long Green, a sweet-toned melodeon had been purchased and a set of robes. At St. James communicants 66;

Sunday School teachers, 3 Male, 3 Female; Scholars Male 12, Female 13; children openly catechised in Church one time." He continued "During the season of Lent Divine Service was performed and a lecture delivered in the Parish Church every Wednesday and Friday morning with a very good attendance especially considering the state of the roads and the weather. The colored people are instructed in the Church Service once a month at St. James and their attendance and good behaviour greatly encourage the Rector."

Once again, the Vestry proposed, the congregation disposed! "May 12, 1859. Unanimously resolved that the pews in this church be numbered and rented at a rate to be fixed upon" but on August 16, 1859, "moved and seconded that the resolution passed on May 12th be rescinded."

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In the fall of the year 1859, within the parish but not of it, began the building of St. James College, diocesan school of the Protestant Episcopal Church of Maryland.

Fifteen years earlier, in March 1844, the school had been incorporated and established near Hagerstown for "the promotion of christian and liberal education," but, after the loss of the main building by fire, it was decided to bring the institution to a spot more accessible to Baltimore.

A tract of one hundred seventy-five acres was bought early in 1858 for \$7,000, in Baltimore County between Sparks and Phoenix on the Northern Central Railroad, facing the Gunpowder River. The Committee, reporting on the planned relocation of the college, were well pleased with the site, thinking it "in a very healthy district and locality, and possessing many important advantages of situation, with woods and a fine stream connected with or belonging to the property."

Plans were drawn for a stone building of Gothic lines to consist of a central portion flanked by two wings, the cost to be somewhat more than sixty thousand dollars. Work was started and the cornerstone was laid November 15, 1859 by the Right Reverend William R. Whittingham, Bishop of Maryland, who was one of the trustees. In addition to copies of addresses made that day, the box within the cornerstone contained a Holy Bible, a Book of Common Prayer, a copy of the Journal of the Conven-

tion of the Diocese of Maryland in 1859, and the register of the College of St. James for 1859.

About one hundred fifty clergy and laity attended the ceremonies travelling, through the courtesy of the Northern Central Railroad, by special train. In his report to the Convention of 1860, Bishop Whittingham told of the occasion. "Psalmody, prayer and appropriate addresses expressed and enlivened the common interest. The remarkable coincidence of a brilliant meteor seemed to set a strongly solemn seal on the celebration and give promise for its future." (The good Bishop missed entirely the possibility that the heavenly augury forecast the meteoric end of his project—a flash, a flare, and then nothing but a pile of broken stones.)

Building progressed for a year and a few months more. The stone walls were as high as the tops of the arched windows of the second floor and the ends of the main building with their broad chimneys were close to completion when work was stopped by the beginning of the Civil War in the spring of 1861.

More than fifty thousand dollars had been collected by subscriptions throughout the Diocese for the building of St. James College and a large part of it had been spent.

The College at Hagerstown, after a desperate struggle against wartime conditions, with its enrollment near the vanishing point, and with the armies battling within sight of the buildings, finally, when three shells pierced the chapel walls, closed its doors for the duration of the Civil War.

No more work was done on the building in St. James Parish during the war and at its close the project was abandoned. At the Convention of 1867, Bishop Whittingham told his clergy, "Of our College I have only to report that from their millions of income the Churchmen in Maryland have not been able to spare a single cent for its revival. Its libraries are paying costly storage to feed the rats. Its grounds lie idle and deserted. Its half erected building in this County is rotting down in premature decay."

Efforts were then concentrated on rebuilding and reestablishing the school in Washington County and there it has remained ever since.

The unfinished stone building near Phoenix was left to the elements and marauders; today, nearly one hundred years later, it is hard to envision the intended glory in the few remaining desolated piles of stones.

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Dr. Knight's gratuitous services ended in October, 1859, and Mr. Hewitt was faced with taking under his wing both the chapel at Hereford and the reestablished church on Deer Creek, first begun by Mr. Keech, in addition to his other wide spread pastorate.

The end of 1860 found Mr. Hewitt removed to Florida—perhaps in conference with the gentleman in Tallahassee.

After urgent prodding by St. James' Vestry, Trinity finally admitted itself not a rightful part of St. James Parish and petitioned for its independence at the Convention of 1860. This was granted, so the four Trinity representatives, T. C. Risteau, W. F. Pierce, Jeremiah Yellott and James Carroll, Jr., were dropped from the St. James Vestry. They were replaced by John Howard, Thomas L. Emory, John Philpot, and John R. Streett, who, with Jackson Wilson, Henry Carroll, John R. Rutledge, and Joshua Hutchins formed the Vestry of St. James. Dr. St. Clair Streett was Churchwarden, actually treasurer, as it had been decreed that "the wardens receive and distribute all monies collected for church purposes," and John Philpot was Register.

Within two weeks of the arrival, in February 1862, of the Reverend William Augustus White of Boston as rector, the transportation of whose "7 Boxes, 2 Trunks, and a Lot of Furniture" from Stepney Parish in Somerset County had cost the Vestry \$25, it was found expedient to "procure a horse for the Minister, each member of the Vestry to take a paper and solicit subscriptions." The yield, as jotted down in the Warden's daybook, was \$139, which bought for Mr. White "one sorrel horse price \$120 and Saddle, Bridle and Halter price \$19."

It is passing strange that, although St. James has actively sheltered its people throughout all the wars in which the United States has been involved, there is no word in any records of the causes, the battling, the results, or the terrific struggle to rise again, unless the minutes of the Vestry meeting of May 11, 1862, suggest the tense inner discord then enveloping the country. "Mr. White then read a circular from certain eminent clergymen of the Diocese as to the course to be pursued at the approaching Convention concerning the state of the Country; whereupon it was resolved that no notice be taken of said circular. It was likewise resolved after some debate not to send any delegate at all to the next Convention." Then later, on May 18, "Upon the



solicitation of the Vestry of the other Church the Vestry of St. James has reconsidered the vote declining a representation in Convention and has appointed Dr. Richard Emory, Mr. John Rush Streett as Alternate."

The little organ, which had been a gift of Mr. Slade, was rounding out its tenth year of service when an enthusiastic subscription raised \$291.78 towards payment for a new organ. The Vestry borrowed \$170 from J. Rush Streett. An allowance of \$100 was offered for the old organ, and in March 1864, the firm of A. Pomplitz, of Baltimore, installed a pipe organ at a cost of \$600 in time to be played on Easter Sunday by Miss Henrietta Rutledge, who continued as organist.

In June, the wrangle over the renting of the pews was brought once again into the open. After morning services on Sunday, the 5th, a congregational vote was taken with twenty-nine ballots cast, nineteen for renting and ten against.

The Vestry ordered suitable bills printed to be presented the pew renters quarterly. Pews were rented at the rate of \$25 for a year, \$12.50 for six months, \$6.25 for three months. During the last six months of 1863, \$218 had been raised by subscription towards Mr. White's salary, but in the first half of 1864, it had plummeted to \$185.30. After the system of pew rents was instituted in July, between then and January, 1865, Mr. White received \$260.25. "George," identified no further, had served as sexton during the year at the munificent wage of \$12.50 per annum. His salary was raised the next year to \$20.

## CHAPTER VII

### MAN OF LETTERS

1865-1875

MR. WHITE resigned in June, 1865 and, on his departure for the Diocese of Pennsylvania, was followed by the much respected Reverend Richard R. Mason, of Alexandria, Virginia, a graduate of the Virginia Theological Seminary, who was married to Miss Nannie Johns, daughter of the Bishop of Virginia.

Mr. Mason arrived on November 15, 1865, and took up the burden of paring down his frugal living to fit the meager recompense, which he was never to be able to collect in its whole.

In July of the next year, the last tie with Trinity Parish, the sharing of rectors, was severed, a move which brought on a quite fanciful financial settlement. The vestry records explain it nicely.

July 14, 1866—Resolved that the Register of the Parish write the Vestry of Trinity Church, Long Green, proposing to refund to them their proportion of the present value of the Horse and Carriage owned jointly by the two parishes.

September 1, 1866—Mr. Rutledge stated that an equal division of the horse and carriage had been agreed upon between this parish and Trinity Parish, Long Green. They taking the carriage at \$75.00 and we retaining the horse at \$140 which leaves a balance due them of \$32.50 ordered to be paid by subscription. It was decided by vote to decline the proposition of Trinity Parish for a committee to settle the claim which they make to a part interest in the Rectory.

Sept. 15, 1866—Moved that a subscription paper be gotten up to collect money to purchase a carriage for the Rector.

The long suffering, subscription-ridden congregation had no more than secured a carriage to hitch behind the horse wrested from Trinity than they found they had gotten the short end of the separation deal. Their highly valued horse collapsed. With the comparatively new carriage on their hands, they were forced in April, 1867, to "purchase a horse from Wesley Jackson for \$130 cash" and the next month "the Vestry borrowed the balance of the Church Fund to pay the balance due on the carriage."

The distressful situation of the alternate breakdown of horse and carriage at the distance of these many years seems ludicrous and almost unbelievable. Again in August, 1867, "it is moved that a contribution be levied on the Pew Holders to purchase another horse for the Rector and also to pay a balance on the carriage." This was peculiarly trying as just at this time the territorial range of the ministers of St. James Parish was smaller, the calls of its people less far reaching than at any other time in its history.

Within the month began a correspondence between Mr. Mason and the Vestry, devoted entirely to his inability to live upon his salary, which occupied them both from that time until the very day of Mr. Mason's final long threatened leaving. After this first outbreak, the pew rents were raised to \$33 for a year, \$16.50 for a half year, and \$8.25, \$7.50, \$5.00, and \$3.12½ a quarter, depending doubtless on the choiceness of the pew or perhaps the number of individual seats.

Early in 1868, in answer to another of Mr. Mason's penned appeals, the Vestry notified him by letter that, commencing the 1st of April, \$1,000 would be paid him yearly. This was a soothing gesture, well meant and kindly received, but it only served to dig the pitfall of arrears a little deeper, resulting, two years and many letters later, in a snarl which would have well dismayed a less dauntless spirit than Mr. Mason. He, taking pen in hand, attacked:

For about two years past, my salary has been to some extent in arrears and at present, it is about six months behind hand; and it is now full time for us to decide finally with regard to the matter. I cannot consent to live on these terms any longer.

He never liked the system of renting pews and he sought continually to have it abolished, seeking to have the people held personally responsible for the keep of their rector. The Vestry, however, held firmly to the belief that by no other means could as much money be raised as through the leasing of the pews. Towards the end of 1870, in an effort to collect unpaid pew fees, then totaling more than \$250, they resolved to put all bills due for two quarters or more into the hands of a collector, following the precedent set in 1811 when the payment of slack subscriptions was spurred by legal action.

Undoing the damage so generously done in 1868, before the end of the year, the Vestry, facing reality, decided they could not "obligate themselves to pay more than \$800 the coming year."

These written records, which have preserved through the years the ever recurrent bickerings between Mr. Mason and his flock over the worldly necessities, have done him a great injustice. He was, actually, a man held in high esteem by his people, one who laboured for the spiritual welfare of his parish. Later, when relieved of nagging, petty harassment in his next living, he was called "well-loved" by his congregation who said of him "the influence of his saintly spirit and faithful ministry is in many hearts and many homes." Bishop Pinkney, speaking of Mr. Mason, referred to "his quiet energy and ability as a preacher united to his rare refinement and ministerial dignity."

While at St. James, Mr. Mason devoted a great deal of sound thought to harvesting the resources at hand. He was eager to work progressively with the children of the parish and succeeded within a few years in raising the Sunday School of St. James from a wavering, indeterminate handful under one teacher to a lusty organization of six teachers and thirty-four scholars.

With this success encouraging him, he was tempted to strive towards reaching those children within the parish still beyond the influence of the church. He worked out a most ingenious scheme of taking the teaching to the children instead of the more usual way of bringing the children to the church. Four Sunday Schools were established at likely points in the parish. Divided among them were sixteen teachers and one hundred three pupils. This brave venture proved over-ambitious and, by the end of a year, in the face of indifference and meager support, but two schools survived, one at St. James and the other at Glencoe, the latter under the leadership of Mrs. Duncan McCulloch at Oldfields.

Not discouraged by previous lack of interest, Mr. Mason succeeded, after persistent effort, in opening and developing a new field in the parish life. With considerable difficulty, he gathered together more than three hundred books which were the nucleus of a circulating library for the parish divided into two groups, one for the Sunday School and the other for the Church. Of its success he made no mention, nor did he note whether or not he felt rewarded for his labours.

A welcome letter to the Vestry came in October, 1870, from



Charles A. Rutledge, secretary of the Tournament Association, presenting "one hundred thirty eight dollars and ten cents together with 500 feet of pine lumber and besides ten dollars as a donation" which was to go to the liquidation of old debts. This unexpected windfall was cheerfully spent on "balance on Organ \$38.22, Insurance on Rectory and Convention Fund \$13.92, Work on Parsonage Lot \$6.00, Lime for Parsonage Lot \$18.80, Balance due on Horse \$18.26, Balance for Sexton \$11.80." The \$40.10 and the lumber repaired the rectory fences and stables.

An interesting communique from Mr. Mason, dated December 7, 1870, is quoted in full.

Gentlemen: In reply to the letter of your committee I have to say that I am as yet unable to decide whether it is my duty and for the best interests of the Parish that I should continue to be its Rector. Two questions need to be settled before I can come to a final determination: The first is in regard to the matter of support. The amount of salary in arrears up to this time is more than \$600. This ought to be paid by the 1st of January as a matter of simple justice. If that is done, I should continue to remain. I will do so from the 1st of January 1871 without any specific agreement as to salary and only with the understanding that I expect to be supported.

The second relates to the recent occurrences which have resulted in the withdrawal of some families from the church. At present, I feel unable to decide what may be best for all concerned and therefore what my duty may be. Whether it is expedient that I should withdraw and leave the Parish to choose another Rector under whose ministry these families might return to their place or whether I ought to remain. Further time and consideration and knowledge of the sentiments of the congregation generally are necessary to enable me to decide this question. I would like to hear your decision with regards to the first question at an early day.

Very respectfully yours,

R. R. Mason

The "recent occurrences," so distressing to Mr. Mason, had sprung full blown from his shocked reaction to the unliturgical mixing of inebriety and churchly duties by a favoured member of his flock. The Rector was sincerely grieved and troubled but he was adamant and his displeasure was unrelenting.

This letter was followed by a request that there be "no promise from the Vestry as to the amount of salary to be received, leaving the means of raising money optional with the congregation and Vestry so that in future there might be no breach of contract" between him and his people.

\* \* \*

During the years just past, Mr. Mason had found time to lay the foundations for the rise and growth of Immanuel Church at Glencoe.

In the fall of 1871 and the summer of 1872, a stone chapel was built on ground given jointly by Edward Austen and Joseph Mowell. In Mr. Mason's report to the Diocesan Convention of 1872 is found "Our enterprise for a mission Chapel at Glencoe Station has resulted in the erection of Immanuel Church, a neat stone building capable of seating about one hundred thirty persons at a cost of little more than \$3000, except for the one and one third acres of land on which the Church stands and the stone and hauling which were given. The church is substantially complete with the exception of the pews and chancel and the painting which is now in progress. All the work put up is paid for and we go on only as we have the money pledged; and now hope to have the Church completely paid for and ready for consecration on or before the first of August."

The Right Reverend William Pinkney, Assistant Bishop of Maryland, journeyed "by the cars" to Glencoe on the 17th of October to consecrate the new church but, to quote from his day book, "the consecration of this beautiful building was postponed as the papers were not in due form." It was not until the following summer, on June 19, 1873, that Immanuel, finished and paid for, at a total cost of \$4,150.39, was consecrated and a congregation separate from St. James was organized. Bishop Pinkney officiated and the sermon was preached by the Right Reverend John Johns, Bishop of Virginia, Mr. Mason's father-in-law.

Of Immanuel, Bishop Pinkney said on a visit some years later, "this is a model of a small rural church. The Parsonage and Church buildings are beautiful, hid away among the hills, not surpassed anywhere in panoramic effect."

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The year 1871 was a busy time of remodeling and repair at St. James, too. The organ, which was in the south end of the nave, was moved to the place in the west transept where it remained until 1949, a change which Mr. Mason had been trying ineffectually for three years to have made. The elevated choir platform or loft, above the south door, was removed and the main entrance to the church was changed from the west facade to the south. A

larger doorway was made towards the south with a semi-circular blue glass window above it.

The marble baptismal font, on its small stand, so long associated with Gabriel Holmes, was moved from its position just inside the west entrance to make room for the organ. It was placed near the chancel.

Modern sills were put in the windows and the pews, windows, shutters and doors were painted. The outside of the church building was whitewashed.

The interior walls of the church were frescoed by an artificer who took his work seriously. Working with the earth colors essential to this medium, the reds and yellows of ochre, the browns of sienna, raw and burnt, the greens of viridian and terre verte, and the striking blues of copper, this painter spread upon the walls of St. James simulated panels and mouldings at every turn.

The background was a dull, muddy yellow. The panels between the windows, over the windows, and in all other available spots, were painted first in dark brown then formed and pointed up in the lighter tones, touched with dark green and greenish blue. At the corners, where the nave and transept meet, rose impressive Ionic columns, marbleized. Above the altar, in an arc, in large Gothic letters, brightly emblazoned, were the words "IM-MANUEL, GOD WITH US."

And so industrious and eager was this itinerant limner that, before dusting off for town, he gloomed up the walls and ceilings of company parlors in most of the large houses of the countryside with the same melancholy decor. The only bit of this frescoing to be found now is at Clifford, the old home of the Pearce family.

The window panes were painted on the outside with an oyster white coating, backed with a layer of maroon red, a unique method of opaquing, guaranteeing that Sunday eyes were safe from temptation to wander. Both colors had been put atop fine, hand-drawn, dark red lines crossing X-wise the large panes in the sashes and the smaller paned sunburst above. These lines were applied first and allowed to harden before the backing was brushed on.

By March, 1871, the Church stood newly bedecked at an expenditure of \$470.87.

In the course of the year 1872, Mr. Mason effected the first formal organization of the women of the parish. He formed a



group, which he called the Woman's Work Association, to sew for the mission outposts. In their first year, one hundred garments were made and sent to the Ponka Indians, whose whereabouts were not mentioned. The Rector's report on the results of the next year stated "the Woman's Work Association has raised and expended during the year \$99.94 in making 154 garments which have been distributed to various mission posts in the Western and Southern States."

After another flare of correspondence, early in 1872, all accounts were settled and Mr. Mason and his Vestry declared a temporary armistice. Peace hovered over them until late that autumn when, in another outburst, for reasons unrecorded, perhaps known only to himself, the Rector requested the Vestry to "take back the horse presented to him some years ago."

Finally, in culminating fireworks, came the long destined resignation.

To the Vestry of St. James Parish

January 2nd, 1875

Gentlemen:

I herewith transmit my resignation of the rectorship of this parish to take effect from the first day of March.

Very sincerely your friend and servant,  
R. R. Mason

The Vestrymen were somewhat taken back, shocked, no doubt, by Mr. Mason's unwonted brevity. They sent a committee to make parley.

Saturday, January 9th, 1875

Dr. R. Emory,  
Register of the Vestry, St. James Parish

Dear Sir:

In reply to the inquiry of the Committee sent today to ascertain the cause of my resignation. I have to say that one of the causes is my observation of the continued indifference on the part of a considerable proportion of the congregation to things which are essential to the maintenance of a living church. It will be remembered by some of the Vestry that I gave my views on one branch of this subject some years ago.

I had hoped that by a steady continuance in my efforts to improve the conditions of the parish such difficulties would have passed away and that I would have seen a more general and hearty cooperation in my work. But from many signs it appears evident to me that my work here is near its close; and I must be content with the hope that my successor may be privileged to reap what I have endeavored to sow. In this you



may find causes that have led to my resignation concerning which I must conclude by saying it is a finalty. And now, with the expression of my deepest and continued interest in the welfare of each and all in the parish. I remain, very truly your friend,

R. R. Mason

The Vestry and congregation, when finally faced with it, were in large part loath to part with their minister. Forgetting momentarily the ten years' duelling, they pressed him to once more reconsider. This he refused to do feeling, as he wrote, that if, in more than nine years, he had failed to make further advance in impressing upon his flock their spiritual obligations, it was hardly probable that a longer stay would produce the desired effect.

He outlined a highly practical system for supporting the church by the substitution of weekly envelope contributions for pew rents. He suggested that every member of the parish, from the youngest child upward, take individual part in raising the amount necessary and that personal effort be made to forward the cause of religion generally. He trusted that "none suffer themselves in holding the opinion that such efforts would tend to impoverish them or take *too* much time from their private affairs." With this parting thrust the stormy Mr. Mason passed on.

He spent the next two years as rector of three churches in Montgomery County, St. Bartholomew's St. John's and St. Luke's, but his most heartfelt interest was here in Immanuel Church at Glencoe and, on March 25, 1877, he returned as its Rector. There he spent his remaining years in a reasonable facsimile of serenity and quietude. When he died on March 18, 1886, just one year before the establishment of Immanuel Parish, he was buried there in the church's beautiful graveyard.

Following the terse, peculiarly satisfied report of the treasurer "showing a pretty good condition, a little behind," that summer was marred only by the awkwardness which arose when the Reverend Mr. Tucker, of Virginia, mistakenly thought himself called to St. James and had to be persuaded, none too gently, that he was in error.

## CHAPTER VIII

### QUIET YEARS

1875-1908

IN NOVEMBER, 1875, began the longest incumbency of any rector of St. James Parish. The Reverend George Krebs Warner, at the age of forty-four, came to stay for twenty-eight contented years, happy in his work and widely esteemed.

After his graduation from the General Theological Seminary in New York in 1854, Mr. Warner served four years in Wheeling, West Virginia. During the next ten years, he was in Maryland rector first of St. Andrews and William and Mary Parishes in St. Mary's County and then in St. Paul's Parish in Calvert County. In November 1868, he moved to South Baltimore and helped start a small chapel on Battery avenue near West street, known as Advent Mission Chapel, from which devoted labour has grown the Church of the Advent, now on Charles and Ostend streets.

As there is no record to the contrary, it is safe enough to say that the first year or two after Mr. Warner's coming passed placidly. He made over Mr. Mason's Woman's Work Association into the Rector's Aid Society and definitely localized its labours. The Ponka Indians were not entirely overlooked but their interests became slightly less imperative than those of St. James Parish.

In 1877, the treasurer's report showed an income of \$698.77 with subscriptions of \$115.25 unpaid; of this income, \$597.50 was received from pew rents. But uneasy must have been the life of a Vestryman, and the honor of the position nettled by fiscal thorns, for, in April, 1878, it was "resolved that from the end of the present ecclesiastical year, we, the Vestry of St. James Church, will no longer hold ourselves responsible for more than the rental of the pews towards the Rector's salary the balance having to be raised by the offertory or by subscription."

It was at this meeting, also, that Dr. Richard Emory asked permission to have the remains of Elijah Bosley and his family, then buried at their home, Manor Glen, removed to St. James

churchyard. A resolution was passed that "these remains, nine in all, be buried just back of the present chancel and that, should there be a receding chancel built at any time, Mr. Bosley's tablet should be placed in the floor of the chancel and the tablets or headstones of the others should be built into the wall with the inscriptions facing outwards."

By 1880, the income from pew rents had increased to \$615.41, which paid the Rector's salary of \$600 and left a balance of \$15.41 towards operating expenses. The firmness of the Vestry in sharing responsibility with the communicant body as a whole bore fruit, and, in 1883, the treasurer found the finances "well set up" which jubilant news justified the Vestry in making inquiries concerning the erection of a bell tower. At the March vestry meeting, a committee, composed of the Rector, Jackson Wilson, Josiah Sparks, William Hutchins and Dr. Richard Emory, was appointed and asked to get bids on the building of the belfry.

Later at this same meeting, a committee was appointed to arrange hitching racks to which "horses driven by the congregation might be hitched" and to remove all private hitching posts from the front yard.

Bids received for the tower were from Smith & Brothers, of Baltimore, for \$1,650, from S. P. Demutt, \$1,050, from A. M. Carroll, \$879, and from Jerry Young, \$849.38. Mr. Young's bid was accepted and during November, 1883, work commenced. The old Academy, fallen into complete disuse and disrepair, was dismantled and its bricks used in the construction of the bell tower. A fund for a bell for the church had been started during the rectorship of Mr. Mason, chiefly through the efforts of Mrs. Mason, and, by April 1884, with interest, amounted to \$85.23. A new subscription drive was made and, with the original fund, a total of \$321.23 was made available.

By the spring of 1884 work had progressed to the point of placing the heavy bell, made by the firm of Henry McShane & Company, of Baltimore, at a cost of \$275. To a Mr. Riley, the rigger, went \$1.40; the expenses of bringing the bell from Baltimore by wagon were \$2.50; carpenters, for work done in placing the bell, received \$4.00; and Charles Prosser was paid \$32 for the addition to the churchyard wall necessitated by pulling down the old Academy.

In a moment of sentiment, perhaps, or maybe just because it

was the first stone at hand, Mr. Prosser set into the repaired wall one half of the corner stone of the Academy. It was broken when the small school was torn down but it has become, through the years, a memorial marker of the place where the old Academy stood.

All of the expenditure from the bell fund left a balance of \$6.33 which was turned over to aid in keeping the churchyard in order.

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Mr. Warner fair doted on the keeping of accounts and memoranda. He made notations on all manner of things which were part of his days. He kept detailed records on the weather, with a particular zest in dating and measuring snow storms. He numbered the parishioners who came to services each week, adding appropriate marginal comment. He recorded the texts of all sermons and the dates and names were kept of parochial visits. He made as many as three hundred eighty-four calls in one year and a total of three thousand two hundred ninety-four in a ten year span.

Besides these more statistical recordings, Mr. Warner has left for succeeding generations a vignette of loving devotion and esteem expressed in the little homely gifts brought him by his people. He shared in their abundance and surely overlooked the surfeit of each season's fullness, knowing the kindness behind each offering.

There was no delicacy enjoyed in the parish but what some part of it was laid in Mr. Warner's hands. The parishioners brought him potatoes, cream, "a fresh loaf of bread," pies, chickens, ducks, butter, custards of every kind, and "a fine piece of Roast Beef (12 lbs.)." One generous windfall brought "a ham, 1 bag of lime, & 21 Guinea-hen eggs." In the late summer and early fall, he must have wearied of "beans and cymlings" for everyone came bearing them. As the weather grew colder rabbits and birds appeared to vary his diet.

Each season of the year had its gifts. Spring brought with it cream and butter, plants, young roots for his garden, fine fresh fish, eggs for setting, the loan of a cow until he could use the milk of his own, and men and teams to do his plowing. In the summer he had vegetables, strawberries, cakes, bouquets, ice creams, small



loads of carefully stored ice to supplement his own supply, and a part of everything garnered. Fall and winter months, he and his shared the countryside's meats, both home-killed and those bagged in a day of gunning. "Z. Swann (col.)" brought "apples for Mrs. Warner" and "the Ladies of the Parish" sent "to Mrs. Warner, 1 Very Nice Quilt and 4 Handkerchiefs for the Rector beautifully marked."

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Maintenance of the churchyard was a problem ever present in the earlier days, when care of the graves was a matter of family concern, resulting in the dishevelled air to which old pictures of the church bear witness. In an effort to better this situation the Vestry, in 1888, decided "whereas in times past and up to the present there seem to have been no definite or well understood rules governing the burying ground belonging to St. James Church and the want of such well understood rules having caused at diverse times much talk and some bitterness of feeling, therefore, resolved that a committee of three, the Rector being chairman, be appointed to make a code of laws for the government of said burying ground."

Little resulted from this knowledge of the need, however, and it was years before the graveyard finally attained its present cared-for beauty.

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In the summer of 1889, the John Frazier Memorial Chapel was built in Phoenix, in Immanuel Parish, in memory of Captain John Frazier, "a very godly man," who had, for years, held services on Sundays in a room above the old Phoenix store. He had, also, done much good work for the Sunday School of St. James.

As early as 1866, Mr. Mason had gone to Phoenix on alternate Sunday afternoons to hold "cottage services" and, following his death, the work there had continued under the Reverend Duncan McCulloch, rector of Immanuel.

The chapel was built with donations and the first furniture for the small church was made by Mr. McCulloch himself. The choir windows and altar coverings were given by Immanuel Church and the pulpit was a memorial to Mr. Mason.

The Frazier Chapel remained an active force in both parishes

for thirty-nine years until it was completely destroyed by fire in 1928.

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Restful harmony and undisturbed calm settled down on St. James, to last throughout the remaining fifteen years of Mr. Warner's pastorate.

The earliest of the memorial windows, those of the Garrison family, were put in; the old shutters of the church, thought unfitting for the new and beautiful windows, were removed; the church was roofed with ornamental shingles; one of the very old windows in the Vestry Room was taken out and a doorway cut; the lectern in memory of Miss Mary Louisa Pearce was presented; and the Rector's daughter, Miss Nettie Warner, became organist. The front porch and a small sheltering roof at the side door were added to the Rectory.

Mr. Warner drove each Saturday afternoon to Monkton for a careful verification of his watch by railroad standards. Then, urging his horse to dash back up the long hill out of the village, he reached the church in time to send the deep clear tones of the new bell pealing out over the Manor calling St. James' people to next morning's worship and giving country clocks their weekly six o'clock checkup.

The interior of the church was painted again in the spring and early summer of 1898. The sombre frescoing faded to oblivion under a coat of warm pinkish brown which now covered the walls. Around the church, at pew height, was stencilling of conventionalized leaves in dull green and gilt. Above the altar were the words "HOLY, HOLY, HOLY." The cost was \$275 with an extra \$1.50 for painting the rods.

Three new stoves were bought that autumn and in the spring a new barn was built at the Rectory for \$300. The Sunday School prospered with seven classes and fifty-six children enrolled. The church library, begun by Mr. Mason, was still circulating.

The affairs of the parish, both spiritual and temporal were, in the words of Dr. Francis E. Sparks, treasurer of the Vestry, "in good condition" when Mr. Warner, to the grief and sorrow of his people, died on November 17, 1903. He was survived by his widow, his daughter, Nettie, and two sons, Walter and Hopewell. Michael, another son, had died in 1891 at the age of twenty-seven.

The Right Reverend William Paret, Bishop of Maryland, read the entire service at Mr. Warner's funeral three days later when the Rector was laid to rest in St. James churchyard close beside the west door of the church.

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The Reverend Sidney Albion Potter arrived on March 18, 1904, to become St. James' rector for four useful, busy years.

Mr. Potter was an Englishman by birth, related through his mother's family to Sir John Follett, founder of the Museum of Exeter, England. He was a graduate of St. Mark's College, in London, and had studied at Oxford and Cambridge.

He had come to America to make his fortune as a stock broker and financier. It turned out less simple than that, however, and accomplishment took more than desiring. It was an adventurous and sometimes discouraging road that carried him to the Middle West and found him, at the end of several years, studying for the Episcopal ministry at Kenyon College, at Gambier, Ohio.

Mr. Potter's first church was St. Mary's, in Blair, Nebraska, where he was rector from 1890 to 1892. During the next five years, he served as Missionary in Jurisdiction of the Platte, now western Nebraska. In 1900, he was called to St. Mark's Church in Johnstown, Pennsylvania, and from there he came to St. James, a widower, fifty-two years old. He had three sons and two daughters, one of whom, Winifred, accompanied him to Maryland and lived with him at the Rectory.

Shortly after his coming, the Rutledge memorial window was placed in the east transept, beside the pew where Rutledges had sat since St. James' beginning. And Mrs. Harry T. Pearce began her forty years as organist.

In the spring of 1905, on the advice of architects, a receding chancel was planned. The old north wall was showing signs of weakening and strength needed to be added either from supporting walls or buttresses.

The proposed chancel plan was agreed upon and in March the bid of Fowble Company, of Cockeysville, at \$658, was accepted. The work was delayed and was still unfinished on Easter Day, when services were conducted to the beat of driving rain on the heavy canvas covering the open chancel. By July, the work was done and the chancel, individual and unique in that it and

the sanctuary are one, the only line of separation being a step's raise in the sanctuary's floor, was accepted by the Vestry. The marble altar to the memory of Jackson Wilson and his wife, Amanda Young Wilson, was placed and the memorial slab to Elijah Bosley was laid in the floor. The window over the altar was given in memory of Mr. Warner.

The autumn before, Mr. Potter had bought what he referred to as a "duplicate letter writing machine" and with it issued monthly bulletins for his congregation. There must be many of these bulletins still among old papers in the parish but only one, that of October 1905, is at hand. In it, Mr. Potter gave the baptisms and burials for the month just past, the amount of the offertories (which in this particular month was \$23.57), and among other statements this wistful line "The Rector wishes his Bible Class was better attended."

In April, 1906, Mr. Potter and Miss Fannie McLeod Turner, daughter of Captain and Mrs. James Calder Turner, of Harford County, were married.

By that summer, services had been started at Parkton for the communicants in the upper reaches of the parish. They were held in private homes and in a room above a small store in the village. They were carried out in the face of apparent lack of enthusiasm. Mr. Potter's degree of determination was expressed at Convocation "As long as the lady at Parkton holds out, I will hold on." The lady on whom so much depended was Mrs. Charles Granderson Emack.

At the Convention of 1907, the metes and bounds of St. James were once more brought up for question. As outlined then, the parish extends from Sunnybrook on the Jarrettsville turnpike north eastward to Bynum Station from which point north to the Pennsylvania state line, which is the northern boundary; then south with the Carroll County line to the point of joining with Western Run parish and thence eastward along the boundaries of Western Run and Immanuel parishes to the point of beginning.

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Farmers were already suffering stricture from the panic which struck the entire United States into depression within another year. Money was scarce, farm income was practically nonexistent, and cash support of the church was, of necessity, reduced.



Mr. Potter made "an earnest statement in regard to his salary not being paid up promptly." At the request of the Vestry, the treasurer had printed and distributed the following statement:

My dear Friend:

At a meeting of the Vestry of the Parish of St. James' it was unanimously decided that EVERY COMMUNICANT of the congregation should be asked to contribute at least one dollar for the payment of the debt the Vestry has been obliged to incur to meet the expenses of the Church.

The Vestry also instructed the Treasurer to send circular letters to the Church members, soliciting such contributions.

During the year ended April 30th, 1903, we received from Pew Rents, Offertories and Donations, \$981.34; in 1904, we received from the same sources \$956.70; in 1905, we received \$896.13; and for the year ended April 30th, 1906, we received but \$821.57.

We find then, that the total receipts from the Congregation were \$159.77 less in the past year than in 1903.

While the amount received from Pew Rents has diminished but little the amounts received from Offertories are very considerably less, and the Donations are very few and of small amounts. In the meantime, the expenses have increased quite appreciably.

It is obvious that to maintain the services as at present the congregation must pay more liberally for their support.

The Vestry, therefore, urge the members to greater liberality in their offerings in the future, and respectfully request that EVERY ONE OF THE CONGREGATION, whether a communicant or not, will contribute AS LARGE A SUM AS POSSIBLE to pay off the indebtedness which amounts at the present time to \$150.00.

The Vestry hopes that the congregation will show by a generous response to this appeal both their appreciation for the services of the rector and their love for the old Church.

I enclose an envelope for your donation which we desire you should put in the collection plate at Church on Sunday, October 28th. If unable to be present please hand to the Treasurer as soon as possible after the above date.

Yours Respectfully,

Francis E. Sparks  
Treasurer

The \$150 must have been raised for no further mention is made of it.

The economic panic was fully upon the land by this time, and, albeit an additional expense was assumed in July, 1907, in setting an annual salary of \$25 for the organist, there was little money at hand.

After the system of pew rents was abolished in January, 1908, Mr. Potter resigned. He still clung to a shred of his earlier, more worldly dreams, and he never became reconciled to the necessity of accepting corn, grain or hay in lieu of money.

Mr. and Mrs. Potter and their second daughter, Cornelia Follett, left on the 1st of May, going to St. Paul's Church in Worcester Parish, Maryland. Their first child, Dorothy, died in infancy and is buried at St. James.

Mr. Potter remained in Worcester Parish until 1923. He held a permanent license from the Archbishop of Canterbury and during the years following his departure from Maryland he served as chaplain and supply priest in many places. He and Mrs. Potter spent several years in Bermuda and on the island of Jamaica. In 1927, they went to Europe and there he preached and held services in Italy, France and southeastern Spain.

Before leaving, however, Mr. Potter had the satisfaction of seeing strongly on their way two vital forces in the life of St. James—the ripening of the earlier activities of the women of the church into a unified Guild group and the building, through the efforts of the women, of the parish house.

Under the faithful and encouraging leadership of Mrs. Edwin Pearce, Mrs. Henry Hutchins, Miss Ella M. Parker and Mrs. Jacob M. Pearce, the women of the parish laboured, gathering money dollar by dollar, cent by cent. They had bought two acres of land adjoining the church grounds in 1904 from Mrs. W. Herbert Hutchins and had begun building the parish house, for which they raised \$3,000, and to which each family of the community contributed its share of labour.

The money raising suppers, festivals and dances were, at that time, staggering undertakings. There were but two places available in which to hold their gatherings. One, seldom used, was the old Slade's Tavern, by then verging on break-down and generally shabby. The other was the hall on the third floor of the old building across the road from the tavern which housed on its first floor a blacksmith's shop and on its second a wheelwright's. Ramp-like stairs, modelled for the convenience of the wheelwright, rose on the outside, up which every pot and pan, every dish, every drop of water, every morsel of food were carried; and down which one of the most faithful supporters of the suppers fell with appalling regularity.

## CHAPTER IX

### BUSY, BUSY PARISH

1908-1924

FOR ONLY four months was the Rectory vacant.

It was early September, 1908, when the quiet and dignity, which had shaded the hilltop in Mr. Potter's sedate years, were blasted by the arrival of the Reverend James Fitts Plummer, his wife, who was a semi-invalid, their five sons, James, Charles, Edward, William and Cameron, and a housekeeper. They came from West Virginia for a promised salary of \$850 and the alluring bait of a newly installed bathroom, for which luxury the Vestry had been forced to borrow \$250.

With the assistance of Thomas G. Hull, a Lay Reader, Mr. Plummer took up duties which filled his time to overflowing. In the winter the strenuous days eased a little, but in summer months he and Mr. Hull served on Sunday mornings at St. James, at the Chapel of the Holy Cross at Freeland, and at Parkton, where the congregation met in the Sunday School room of the Methodist Church there. Occasionally, the Rector made trips to Fallston so that members of that congregation could receive the Holy Communion. As Associate Rector of Immanuel Parish, under the Reverend Duncan McCulloch, his Sunday afternoons were crowded with Church and Sunday School services at the Parish Church at Glencoe and at the Frazier Memorial Chapel in Phoenix.

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The chapel of the Holy Cross, at Freeland, had, by the time of Mr. Plummer's coming, reached that point of growth and strength where it could take its place as a recognized part of the life of the parish.

First mention of this Chapel is found in the notes of the Reverend R. Heber Murphy, missionary-in-charge of Western Run Parish, written in 1902 when he extended his missionary efforts into the northwestern portion of Baltimore County. For the first

eight years, he worked alone but, in 1910, Bishop John G. Murray became interested in his project and, in May, met with him in conference regarding the mission work at Freeland.

In July, the Bishop authorized G. Philip Jung, who was a candidate for holy orders, "to secure a lot and begin erection of a building for church use at Freeland, no debt to be created." The Bishop's journal for September, 1910, shows the progress which had been made in two months' time: "Baptized infant, confirmed two persons and preached in home at Freeland, Baltimore County. A lot of ground has been secured and there erection of a small chapel begun, the Mission to be known as Holy Cross. The Reverend R. H. Murphy is to officiate on the 5th Sundays and the other regular Sunday services to be conducted under direction of the Reverend R. F. Humphries, Chaplain of the Layreaders' League. Ordered purchase of a parish register for the Mission. This work has been most successfully conducted during the summer by Mr. George Philip Jung."

The building of Holy Cross was furthered chiefly through the efforts of Mrs. James Elwood Fossett, her son, John Lewis Fossett, and their neighbors, Misses Mollie and Hattie Leason, and it was on the Fossett farm that the little chapel was built.

The congregation was, of necessity, small but it was devoted and the tiny church was tended with special care. Its pews had been brought from one place, its altar from another. The floor coverings had come from nearby homes and the hangings and cushions were handmade. The brasses, originally in one of the old Episcopal churches in Southern Maryland, were particularly beautiful.

Things went well with the chapel for a number of years and it is mentioned time and again throughout Mr. Plummer's rectorship, but after Mrs. Fossett moved from Freeland following the death of her son and the Misses Leason soon thereafter went to North Carolina to live, disinterest and neglect foretold the fate of Holy Cross.

The church remained open for a number of years longer. By 1922, there were but thirteen communicants listed and three years later, during the year 1925, the doors of Holy Cross were closed permanently and the chapel was abandoned.



In the winter of 1909, by the addition of \$50 by the Vestry and \$100 by the Diocese, the salary of St. James' Rector was raised to \$1,000. Mr. Plummer, feeling that he had needs other than money just then, asked that the first \$50 payment by the Vestry be used to add a shed room, twenty feet long, ten feet deep and ten feet high, onto the side of the barn.

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The spring of 1910 brought in its wake a situation without parallel in St. James' annals.

At the Vestry meeting on the 28th of March, the Rector reported to the Vestry that "Miss Kitty Philpot requested him to ask the Vestry to grant her the privilege to bury an old family servant, when he shall have finished his mission on earth, in the Philpot lot. This was granted."

A little more time, more sober thought, and a dash of caustic reaction gave the Vestrymen to pause and consider.

At the September meeting, Beale Howard resigned from the Vestry in protest and "the Registrar was directed to notify Miss Philpot that they had received her communication and had deferred final action on it until the meeting in October."

It is not recorded who made the next move but it could well have been Miss Philpot, for, on October 19th, "the Registrar is directed to notify Miss Philpot that the Bishop has decided that the action of the Vestry in granting her request, giving her permission to bury an old servant in the Church Yard must stand."

So, on October 22, 1910, at the end of his forty years of faithful service, Charles Ridout, an old Negro man-servant of the Philpot family, was buried at St. James.

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The summer of 1912 saw the interior walls of the church painted again. By the end of July, for \$613.27, St. James shone resplendent in soft green reminiscent of Williamsburg and the Senate chamber in the old State House in Annapolis. At each painting since, throughout the nearly forty years, the green has been repeated in varying shades.

This summer also saw the establishment of a monthly *Parish Bulletin*, an engrossing affair of eight, sometimes twelve, pages, filled inside with notes and readings of interest and encourage-

ment for churchmen, the two outer pages crowded with notices and items of a local and individual flavour.

Among the more intriguing gleanings from these *Bulletins* is the saga of the business and financial ventures of the two oldest sons of the Rector, James and Charles. This pair of little boys was industry itself; beside them the busy bee and bustling ant appear mere laggards. No issue of the news came out but bore their advertisements. They canned pears which they offered for sale at thirty cents a quart. They took orders for all kinds of fruit and vegetables to be canned "under responsible supervision" at twenty-five cents for quarts and forty-five cents for half gallons. At the end of the season, they offered their surplus "Make us an Offer."

They even dealt in mushrooms which they carefully identified as "Agaricus Campetris ONLY." For one dollar they would furnish a half-bushel hamper of vegetables and fruit, postpaid, and for an additional fifty cents would include a dressed chicken.

They were among the *Bulletin's* most constant advertisers.

Word on the work of the women and their Guild comes from these booklets, too. In October, 1912, there was a report by the Guild's treasurer.

Paid Out:	
For Sewing Material .....	15.45
Dem. & Journal Printing .....	1.25
Tuning Piano .....	.25
Rectory Fund .....	46.00
	<hr/>
	62.95
Received from:	
Festival .....	29.06
Sewing .....	13.85
Dues .....	11.00
	<hr/>
	53.91
Articles Made—28 Shirts, 24 Aprons	
4 Dust Caps, 4 Waists	
Debt—\$59.10	

The treasurers of all organizations were, on the face of their transactions, sheer magicians, for their outgo was always decidedly more than their income and yet they seemed able to maintain a cheerful, if overbalanced, equilibrium.

In more frivolous mood is the account of the historical costume extravaganza "Merryland," written and directed by Mrs. John Rush Streett and Mrs. Robert N. Turner. It was a delightful fantasy and only a carper would have been made uneasy by the slight chronological disorder which brought Lord Baltimore, Colonel Tench Tilghman, and Miss Betsy Patterson together at the same garden party.

Thomas Deye Cockey was His Lordship, Baron of Baltimore, sharing honors with His Lady, Miss Henrietta Wilcox. Ralph Hutchins, the doughty Tench Tilghman, proffered gallant arm to Miss Eleanor Bosley as the renowned Betsy Patterson. J. Myers Pearce and Miss Mary Patterson were the Knickerbockers, and Charles Patterson and Miss Lillian Streett were Lord and Lady Fairfax.

The supporting cast was large and mostly unbilled but among the featured players were Biays Patterson, John Bosley, Scott Bosley, George Smull, Mrs. William B. Hutchins, Miss Claudia Rutledge, and a Miss Willoughby, who danced. Miss Sophia Pearce, one of "6 Little Indians," sang a rollicking duet entitled "Blind Pig" with Master Charles Plummer, who was evidently taking a day-off from his canning enterprises.

In July, Mr. Plummer waxed eloquent: "The contract has been let for the Chapel at Parkton and it is hoped that before many weeks are past we shall be worshipping there. The site given by Mrs. Emack is a very beautiful one, on the highest point of the hill as it rises out of the village and surrounded by great forest trees."

The turn of the year 1914 saw two important changes. Mr. McCulloch retired to become Rector-Emeritus of Immanuel making Mr. Plummer the Rector in charge of both parishes. The lay-reader, Mr. Hull, was replaced by another, Dr. Peter Ferdinand Lange. Under the tutelage of Mr. Plummer, Dr. Lange became, six months later, a deacon and, in September, 1914, was ordained priest by Bishop John G. Murray.

The complete financial statement given in February for the joint parishes is illuminating. It shows St. James, which was behind \$125.20 when the year 1914 began, only \$58.30 in arrears by February 1. Immanuel had done correspondingly as well in the month and stood but thirty-one cents in the red. The Diocesan Apportionment for Missions for St. James was \$115, of which

\$41.97 had been paid. Of Immanuel's apportionment of \$106, \$15.62 had been met. Towards the \$115 General Missions Apportionment, St. James had contributed \$35.89, and Immanuel, with \$15.38 paid, owed a balance of \$69.62.

By June, money matters were looking up. St. James had cut its arrears to \$26.67, Parkton had overpaid their parish dues by \$17, Holy Cross had overpaid by sixty-nine cents, and all obligations of Immanuel had been met in full. The Duplex Envelope system had been started and was working out most successfully.

The June 1914 *Bulletin* fairly bulged with interest and news. "On the evening of May 4th, the ladies of St. James' Church gave a Shad Supper with sale of fancy articles, flowers, cake, etc., for the Woman's Auxiliary Work" from which they cleared \$39.33. On the same evening, representatives of the Vestry took off on an adventuresome and exciting trip to the semi-annual meeting of the Harford County Vestrymen's League at St. David's Church, Creswell, "in Mr. Patterson's automobile," the mere riding in which was adventure enough in those days.

In August, an increase of about ninety per cent in subscriptions for parish support in Immanuel Parish proved heady and immediately the vestry there began reaching out for a resident rector as successor to their "beloved Mr. Mason and Dr. McCulloch." Mr. Plummer was called and found the offer irresistible. He resigned from St. James in September and moved to the rectory at Glencoe, where he remained until April, 1916, when he accepted a call to Mobile, Alabama.

One more quotation ends the parish bulletins which went out with Mr. Plummer.

On Wednesday, September 30, 1914, the undertaking upon which our small group of members at Parkton had entered less than two years ago, of building their Chapel, was crowned with success and signalized by the public destruction of the note given in February for \$225, the remaining indebtedness at that time. A special service of dedication and thanksgiving was held at which the Rector and Assistant Minister officiated.

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The rectory and pulpit were empty throughout that winter of 1914 until the Reverend Frederick Towers was lulled into overlooking the reduction of the living to \$900 a year by the assurance of "one month's vacation during the winter, feed for the horse



and cow to the extent of whatever was required besides what could be raised by the Rector, and the ice house filled by the parishioners."

In March, 1915, he came from Piscataway Parish in Prince George's County of Maryland, with his wife and their son, Edwin Gardner Weed Towers, born during his father's rectorate at St. Mary's, Daytona Beach, Florida, and named for the Bishop of Florida. Their daughter, Freda, had married and, as Mrs. Whitmel Webb, was living in North Carolina.

Mr. Towers was born in December, 1853, at Tower Hill, New Brunswick, Canada. When he was twenty-two he graduated from Harvard with honors, after which he studied for the ministry and was ordained to the priesthood. He went south and was rector at two churches in Florida, Grace Church in Port Orange, and St. Mary's at Daytona Beach, before going to the Chapel of the Cross, at Chapel Hill, North Carolina, which he left in 1894 to go to Massachusetts. In 1910 he was called to Southern Maryland.

Mrs. Towers, born at St. John in New Brunswick, was a Canadian also but only by accident of birthplace for, on both sides, her family had been early colonial settlers in New York. Her father was the Reverend James Desbrow, whose name was what curt Yankee tongues had left of the English name of Desborough. Her mother, Sophia Van Dyke Nichols, was of the Nichols family of Flushing, Long Island. During the Revolutionary War, both the Desbrow and the Nichols families had been strong Tories, staunch in their loyalty to King and Church, and both paid for their faith in their beliefs by exile to St. John on the Bay of Fundy.

You would have to go back through the years to Mr. Coleman to find a rector of St. James who became so thoroughly a part of the life of his parish, who was so much of his people as Mr. Towers. And even then, Mrs. Coleman, a rather negative quality as far as St. James was concerned, was no match for Mrs. Towers, who was the embodiment of community spirit.

Within Mr. Towers was much of the spiritual leavening needed to make the perfect country parson. He had come to St. James and St. James was his world. He accepted the days and what they brought without the fight and spirit of contention which had marked so many of the rectorships. His only interest was his

people, collectively and severally, and he had all the time that there was for them.

The Rector and Mrs. Towers were great visitors. And they visited in the truest sense of the word. The modern hurried dash in and out was unknown to them. When they came, they stayed all day.

No one knew what odd morning Mr. and Mrs. Towers would come driving in the lane in their antiquated carriage, half surrey half phaeton, so admirably suited to them and their mode of travel, with its demountable, befringed top, open to the skies and breezes in the summer and roofed against the storms of fall and winter. He, in stovepipe hat and ageing frock coat, drove sedately from the high front seat, and she, beaded and befurbelowed for a day's outing, rode in lower elegance in the rear.

After seeing that Dan, their old bay horse, was unhitched and fed and bedded for a comfortable stay, Mrs. Towers made entrance and the bustle began. If, by extraordinary circumstance, the stopover was to be a short one, the charge was always the same, "Tie him in the shade with his head towards home." So Dan, too, had his idiosyncrasies!

Mrs. Towers was an incessant talker, clever and entertaining. The Rector, gentle and quiet, stole many a soothing hour of meditation and inner stillness by withdrawing behind the safe curtain of her social chatter. Often in a long day's visit, his only contribution to the boiling conversation would be a mild remonstrative "Now, Florrie, is that right?" or "Florrie, is that the way it was?"

Mrs. Towers' sociability was as long on reciprocity as it was on reception, fortunately, and many were the abundant, lavishly laid out, many coursed suppers, teas, and parties given at the Rectory. She was a gifted cook and memories of her luscious raspberry and lemon tarts, her superlative aspics, her cakes are still enticing today. When her generous anticipation exceeded her guests' capacity, as it so frequently did, she, the Rector, and Dan would make the rounds the next day leaving some of the overabundant tidbits at each stop. Once, she was faced with such embarrassment of leftover delicacies that there was a supper party at the Rectory every night for nearly a week.

Soon after Mr. Tower's coming the first Every Member Canvass was tried but no recording was made of the results.

Ralph Hutchins had succeeded Dr. Sparks as treasurer of the Vestry in October, 1913, and, on finding the account keeping somewhat more a matter of memory than recording, had set about an organization of the financial system on a more tangible, more concrete basis. By a careful checking of old wills, endowments and trust funds left St. James through the years, a more workable knowledge was made available on annuity income.

The finances of the parish were apparently on fair balance in these few years for, when R. Louis Remare was chosen treasurer in 1916 to succeed Mr. Hutchins, who left for duty with the Army on the Mexican Border, there was no urgent fiscal problem harassing the Vestry.

The following year, however, was a hard one and at its end Mr. Remare gave to the Vestry a message on the state of the Parish saying that "the finances are again in an alarming condition and unless some definite action is taken at once the church will soon sink into the old condition of being always deep in debt."

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Through the years, the sporting life of the countryside, the foxhunting, the horse racing, the tournaments and such frivolities, had been officially separate from the church, but, in 1919, was recorded the beginning of an association which has since grown into the chief source of income for the women's work in the parish through their Guild.

In October, Frank A. Bonsal, Master of Foxhounds of the Harford Hunt, turned over to the Vestry \$268.38, which was the profit from a horse show grossing \$540 held by him at Verdant Valley. From that time on, the St. James Guild earned money serving luncheons at the shows around the Manor, at Mr. Bonsal's, later at the show held at the Lindenhope Farm of W. H. DeCourcy Wright, and later still at the combined horse show and field day of the Harford Hunt at Pleasant Valley, Harford County estate of Harvey S. Ladew. From these fortuitous beginnings has grown by stages the annual horse show held on the grounds adjoining the parish house of St. James, which is sponsored by the Guild and is its yearly gala fete.

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The Diocesan allotment for the parish was increased in December, 1919, to \$600 but an arrangement was made with the Bishop whereby \$300 would be returned, permitting the raising of the Rector's salary to \$1,200. Immanuel Parish's bubble of financial independence had burst in the meantime and once again St. James' Rector was holding services there.

The next few years were rather calm ones. The Vestry, aided by the Guild, reroofed the Parish House in November, 1921, at a cost "somewhat in excess of \$500."

In the early months of 1923, a committee of three, Arthur S. Nelson, R. Louis Remare, and D. Alan Sparks, was named to secure subscriptions for a perpetual graveyard fund. This effort, built on a nest-egg foundation of \$800, the legacies of Miss Mary Slade, Mrs. Ellen Sparks, Miss Rachel Ann Sparks and William Hope, was most successful and through it one of the most forward steps of years was taken. A further incentive was added the fervour of the collectors by the offer of Beale R. Howard of a subscription of \$500 if an additional \$2,000 was secured. From subscriptions, gifts, and the subsequent sale of burial lots, a substantial fund has accumulated and care of the burying lots and the graves has been taken out of the hands of individuals. The church yard has become a well-cared-for unit.

A very discouraged report was given by the Treasurer in August, 1924, stating that it was "an uphill job to meet the obligations of the Parish as conditions are gradually going from better to worse" and the one hundred thirty communicants were taken to task for failing to assume the proper responsibility.

Early church-goers, on the morning of September 28, entered a church empty and forlorn. Seeking Mr. Towers, they found him alone in the Rectory, dying. He died before night and was taken for burial to Chapel Hill, North Carolina, where Mrs. Towers, at the time of his death, was staying at the home of their daughter, Mrs. Webb.



## CHAPTER X

### INTO GREEN PASTURES

1924-1944

THROUGHOUT that winter there was no incumbent at St. James.

Come spring, the Vestry, at the instigation of the Treasurer, called a special meeting of the congregation and together they frankly and openly took stock of themselves and their church. The serious financial condition that existed was laid before the members of the parish, as it was considered unwise to even contemplate calling another rector unless the congregation were willing to assume the obligation of sufficient support for the church.

The suggested plan, outlined by Mr. Remare, would enable the payment of \$2,000 a year to the rector, \$800 to be raised by St. James, \$600 by Immanuel Parish, and \$600 to be contributed by the Bishop from Diocesan Mission Funds. This met with approval and the Vestry undertook to carry on. It was decided to borrow from the Nation Wide Campaign Fund of the Church to supplement subscriptions for much needed repairs to the rectory. During the summer, \$1,800 was spent renovating the rectory.

On December 1, 1925, in answer to the hopeful prayer of the Vestry for "a young man for the rectorship without a tending toward so called modernship," arrived the Reverend William Christian Roberts, not yet out of the Seminary.

Just what was meant by "modernship" it is hard to judge now, more than a score of years later. But whatever leanings the term implied, even had he been steeped in them, were they in any way contrary to established mores, Mr. Robert's chances of leading down untrodden paths would have been practically nil. So, in spite of his youth, he being scarce twenty-four, they chose well. Though filled with late church teachings and theory and untried intentions, he stifled all aspirations to lay aside or turn back the canons and laws of generations and wisely let himself be led into the work at hand.

He was born in Baltimore and lived with his parents, William

Guy and Margaret Christian Roberts, in the vicinity of lower Broadway. The family were devotees all of Dr. Peregrine Wroth, at the old Church of the Messiah, and it was doubtless he who had much influence in turning Mr. Roberts to the Church. After graduating from Johns Hopkins University, he went on to the Theological Seminary at Alexandria, Virginia, where he continued his studies until the summer following his acceptance of the St. James rectorship. He was ordained a deacon on November 30, 1925, while still in the Seminary, and to the priesthood in May, 1926 by Bishop John Gardner Murray. Mr. Roberts' call to St. James Parish was made official on June 11, 1926, after his ordination.

The years immediately following were a time of adjustment for the church as well as for the youthful Rector, who, in addition to St. James, was serving Immanuel Parish. At Parkton, he was assisted by E. Allen Lycett, of the Layreaders League of the Diocese of Maryland, who gave many years and much devoted labour to St. James Chapel. The autumn before Bishop Murray had written "Visited St. James Chapel, Parkton, Mr. Lycett, Lay-reader in charge, baptised infant and preached. The offering at this service was the magnificent sum of \$371.71, \$300 of which was a contribution to my Diocesan Theological Educational Fund. I venture the assertion that such action upon the part of a small rural congregation is unprecedented in the history of the Diocese."

The coming of a young man, particularly one of definitely magnetic personality, much promise, and even more enthusiasm, awakened old interests and created new ones. Within little more than two years, sufficient subscriptions had been promised to encourage the Vestry to relinquish the aid being received from the Diocesan Mission Fund and to put the church, once more, on a self-supporting basis.

Warner P. Pearce succeeded Mr. Remare as treasurer of the Vestry in April, 1927. Mr. Remare remained in charge of Trust Funds and Endowments, however, and, in large part, to his good judgment and devoted care St. James must be ever grateful for riding out the financial panic of the next few years unharmed.

In November, 1929, Mr. Roberts and Miss Ruth Lauster, of Baltimore, were married and his parents, who had been living at the Rectory with him, returned to Baltimore.

Church affairs that fall were coasting smoothly, for, in making plans for the annual congregational supper and meeting, "it was

felt that little should be said about money as the majority of subscriptions are paid up and the financial condition of the church is very good."

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That year was held the first Thanksgiving Day Meet of the Harford Hunt at St. James Church, when Harry I. Nicholas, of New York, then M. F. H., brought the field, many in glossy high hats and brilliant hunting pink, to services to seek the blessing and benediction of the church on "those who go a-hunting with horses and all the hounds."

Curiously enough, the custom does not seem to have met through the years with any decided approval or acceptance in England, for there is no mention made of such gatherings in the hunting and sporting literature of Britain's past days. There is much talk of the hard riding, well-loved hunting parsons but little or none of a church ceremony as a send-off for a day's hunting. Rather, the "blessing of the hounds" traces deviously back past boar and stag hunting in France to the ancient rite in Rome of blessing all beasts on St. Anthony's Day. Since those very early days, the guarding of hunters and hounds has passed from St. Anthony to St. Hubert, whose conversion came about while stag-hunting.

Of the feast of St. Hubert, which is celebrated on November 3, a visitor to France in the autumn of 1949 wrote "We were asked to see the beautiful Chateau belonging to the Duc and Duchesse de Brissac and, in the tiny village Church at the gates, we heard the Mass of St. Hubert blown on Hunting Horns. A hound on a lead headed the procession then Huntsmen who were to make the music. Then the rest of the Hunt. A great decorated pyramid of lovely Brioche was Blessed and while the collection was being taken up in a Hunting Horn it was passed. In half an hour all the Hunt mounted. The Priest blessed the Pack and out the Great Gateway they streamed into the Forest of Rambouillet."

This Thanksgiving Hunt Meet at St. James has become one of the outstanding annual church days and crowds gather from miles about to see the colorful service.

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Within the next year, under the guidance of Mrs. Thomas Ross Payne, president of St. James Guild, the women of the parish,

chiefly through the sale of a cook book in which were brought together many treasured recipes of the Manor country, raised \$1,054 for installing electricity in the church and parish house to replace the old oil lamps.

Before the early summer of 1931 the work had been finished. A light had been hung in the belfry tower, to burn nightly as a memorial to the Reverend Mr. Towers, and the \$100 left from the lighting fund was presented the Vestry by the Guild to be invested and the interest used to pay the cost of operating the memorial light. The organ was electrified, too, which set aside, forever, the spasmodic wheezing of the small-boy-powered bellows, a musical gain but a sentimental loss.

The Rector's salary had been raised by \$400 and his labours by the role of Chaplain at the fashionable Oldfields School in Immanuel Parish. Besides his other duties, Mr. Roberts, a notable musician, was working zealously as choir director.

The choir was, as it had always been, strictly feminine and volunteer and was decidedly erratic both as to performance and attendance. Oftentimes, unappealing wintry Sundays found Mrs. J. Myers Pearce, for years choir leader, practically unsupported.

But somehow there was much that was fitting and very satisfying about this informal arrangement. The congregation was made one with the service and upon each fell the obligation of personally seeing that the hymns, the chants, and the responses were carried to successful conclusion. There was an esprit de corps, an intangible relationship, that contributed a rare personal element to the service of worship, an element sadly lacking when the congregation is shut out from participation.

In September, 1932, the first of the Roberts' children was born, Ruth Carol, to be followed in reasonable time and order by their son, William Peregrine, and two more daughters, Christine and Elizabeth Ann.

The tenure of Mr. Robert's rectorate was a stimulating, progressive era. The times of financial crisis at St. James seemed safely far behind and, with the first breaking up of the heretofore impregnable solidarity of the landed gentry of My Lady's Manor, new wealth was trickling into the country. Many of the old family homes were bought by New Yorkers, lured by the fox hunting offered by the Harford Hounds, and later by members of the Elkridge Hunt Club, of Baltimore, on its merger with the Harford Hunt. This material glow threw a corresponding reflection on



the spiritual life of the community and St. James was well supported, reaching within a few years a new peak of subscriptions and offerings for a year of more than six thousand dollars.

On the morning of June 2, 1941, the church caught fire, the first time in all the years that fire had damaged it. As long as St. James stood aloof from man's so rapid progress, it was safe, but this day, through combined Act of God and modern convenience, a \$5,000 loss was inflicted.

Lightning struck the electric wiring of the belfry light and sparks from a short circuit fired the beams, rafters and roof of the tower. The fire became a roaring blaze. The bell supports burned through and the great bell crashed down.

The memorial windows to John and Mary Hutchins, Richard Louis Remare, and Mordecai Maddock collapsed and melted in the intense heat. The main doors of the church were burned and carpeting and back pews were scorched and water-damaged. Fortunately, no hurt was done the old structure of the church and repairs to the bell tower were soon made, under the helpful advisement of John Henry Scarff, one of Maryland's noted architectural historians. The bell, sent for recasting to the firm which had made it, lost three hundred pounds in the remoulding and was brought back changed in pitch and resonance. The windows were replaced and heavy doors, fine copies of old English Cross doors, were hung in the vestibule.

Mr. Roberts had never given up his studies and these were the years of fruitful garnering. He received his Master's Degree from Columbia University and Union Theological Seminary in New York; he became a fellow of the College of Preachers, which is allied with the Cathedral in Washington; and he was appointed Examining Chaplain to the Bishop of Maryland.

About this time, too, the recompense of the organist at St. James was raised to \$50 yearly, more, really, in recognition and as a gesture of gratitude than as salary, for Mrs. Harry Pearce's faithful services were and had long been beyond price. Her time was the Church's and she gave of it freely for all gatherings, all baptisms, all weddings, and all funerals. In the spring of 1943, Mrs. Pearce resigned to be succeeded by Mrs. Thomas Deye Cockey.

In the summer of 1944, the Rector received a call from Trinity Church, in Towson, Maryland, which he accepted and in September he moved from St. James, after nineteen years.

## CHAPTER XI

### THE SHADOW OF CHANGE

1945-1950

AS A SUPPLY preacher, after Mr. Roberts' departure, Bishop Noble C. Powell arranged for the Reverend Lewis Owens Heck, then serving as a Lieutenant-Colonel in the United States Army, Chief of the Security and Intelligence Division at the Aberdeen Proving Grounds, to fill St. James' pulpit on Sundays.

Mr. Heck had had an active career. Following World War I, during which he served in the Navy, he entered Hobart College, in Geneva, New York, from which he was graduated in 1923. He spent the next four years in the Philippine Islands where he was an instructor in mathematics in the Brent School at Baguio. It was there, in the Cathedral in Manila, that he and Miss Hazel Warfel, of western Maryland, were married. It was during his stay in the Philippines, in 1925, that he was commissioned as a reserve officer in the army.

On his return to Maryland, he studied psychology for a year in the graduate school at the Johns Hopkins University. He was much interested in, and spent a great deal of time doing, research work in the therapy of hypnosis. He then went to the Virginia Theological Seminary, at Alexandria. Following his graduation from the Seminary, he became first curate and then rector of the Church of the Messiah, in Baltimore, where he remained until recalled to the army in 1940.

Mr. Heck, released from military duty, was offered and accepted the rectorship of St. James Parish in the spring of 1945, serving the parish church on My Lady's Manor and the chapel at Parkton.

It was late July before Mr. and Mrs. Heck, their two daughters and their son were in the rectory, to which a great deal of renovating had been done through the spring and summer. The inside of the rectory was refinished throughout; the old, broad-board floors were scraped and sanded; the kitchen was remodeled; the old bathroom, such a prideful joy in 1908, was modernized and

another was added; a new heating plant was installed. The outside was painted and restored.

The period of waiting, between his acceptance of the parish and the opening of the rectory, had been spent with relish and much appreciation by the Rector and his family in an apartment at the Elkridge-Harford Hunt Club, through the kindness of the club's officers.

That summer marked the end of an era at St. James. The old order passed and the new came hesitantly in.

It was Mr. Heck's misfortune, and it might well have been the loss of the people of the parish, that he was the standard bearer of transition and that to him fell the lot that invariably comes to those who go forward in the vanguard of change. His many talents—his flair for organization, his imagination, his teaching capacity, his marked eloquence—were wasted and buried deep in the bitter personal embroilments which arose on all sides.

In August, the Rector issued the first of his weekly parish bulletins through which can be followed the tale of his regime, his plans, his hopes, his efforts to bring to the congregation a sense of their spiritual duties and obligations, and, to some extent, his disappointments.

His greatest enthusiasm went into planning the creation of an out-door chapel, a Flower Chapel, to be the special project of the younger members of his congregation. This chapel was to be constructed of evergreens, flowering trees, shrubs, and perennials which would carry the beauty of one season on into the next, complete with a youthful choir to sing the choral evensong. "From dogwood and azaleas in the Springtime, through the peonies and roses in their season, to the chrysanthemums of the Fall," dreamed Mr. Heck. This was the first and most treasured of his aspirations.

He was ambitious for the newly reorganized Church School (modern alias for the old, familiar Sunday School) and under the direction of Miles R. Patterson it made splendid and vigorous progress. For the first time, classes were held throughout the winter and the school was open the year round.

A change was made in the church's music. By January, 1946, Mrs. Cockey had resigned as organist. She was succeeded by John Edward MacCubbin, of Baltimore, the first professional organist to direct the music at St. James.



Mr. MacCubbin's first position as organist was at St. Thomas' on the Alameda, in Baltimore. Next he went to Faith Presbyterian Church and from there to the Church of the Messiah, where he was organist and choir director when the Reverend Mr. Heck was rector there. Just before coming to St. James, he was at St. Andrew's Episcopal Church, in Baltimore.

Mr. MacCubbin at once reorganized the choir, struggled with what talent he found available, laid the foundations for the mixed choir which he later developed, and set about mastering the sometimes odd and baffling ways of the old organ. At the Vestry meeting on January 9, the church's budget was revised to include an appropriation of \$600 for the yearly salary of the organist and choir director, a far cry indeed from the \$25 and \$50 allowances of other days.

Ideas and designs for the progressive steps which Mr. Heck would have liked to take and see taken at St. James grew apace.

He worked out a carefully detailed scheme for landscaping and beautifying the church grounds, backed by elaborate sketches. He induced the Vestry to have an enlarged parking area constructed but they stopped short of his proposed roadway which was to circle the church property.

He drew diagrams in the church bulletin for a new sacristy which he wanted to have built onto the east transept and urged that its building become the "number one project for the future." He suggested that the organ be moved to the east side of the church, rebuilt and supplemented with additional pipes, in such a way as to take fullest advantage of the tonal qualities already possessed.

He advocated installing a modern heating plant for the church and parish house, improving the interior of the parish house, and renovating and redecorating the interior of the church.

Strangely enough, Mr. Heck failed to receive the backing needed to carry to completion, or even to a recognizable beginning, any of these beautifully executed plans, all for the betterment of the church. Even his cherished Flower Chapel died a-borning.

The Youth Fellowship, into which he had infused new life, was active and growing; the work and accomplishment of the women in the St. James Guild were flourishing; the financial condition of the parish was at a level of achievement beyond the wildest ambitions of any other day in its long history, the Rector's salary



alone was \$4,000, a new high for St. James. Yet nothing reached fulfillment, there was no harmony.

Tension and rancour mounted through the summer of 1947 until the end of October brought the long expected denouement. The Congregational Meeting, which had been planned for November 9, was cancelled almost overnight and, after that, severance between Rector and Parish was but a matter of time.

On February 1, 1948, at the end of three turbulent years, Mr. Heck left St. James to rejoin the Army.

There was one thing, however, which he had accomplished in his stormy passage through the parish. He had conditioned the minds of the congregation to the shock of change and when, little more than a year after his departure, renovations and innovations similar to those he had proffered were again laid before the congregation they were eagerly approved, they seemed quite like old friends, like half-forgotten plans once accepted and laid aside.

1 1 1

The stability of age, the resilience of deep roots stood St. James in good stead throughout the last months of 1947 and the spring of 1948 when inner schism threatened. Strife and discord were rampant.

The Vestry, as was inevitable, bore the burden of blame for any and all ills. An undercover move was afoot to oust four of the less malleable Vestrymen of long standing and the Easter Monday meeting of 1948 will never be forgotten by anyone who was there. Such vociferous interest by so many has never been equalled in St. James Parish, nor, in all probability, will it ever be.

The meeting was at night and the parish house was packed. Oratory, theatrics, pseudo-politics, laughter and leashed excitement would have rioted in a moment but for the presence of the Bishop, who had cautiously seen fit to come himself to preside as the meeting's chairman. Under his steadying hand and gavel, a shade of decorum was maintained. The coup d'etat weakened in the stretch and a comforting vote of confidence was given the existing Vestry when seven of the members were returned.

There was a cooling-off period during the next two months and under the calm, detached ministering of J. H. E. Catlin, chief Layreader of the Diocese, the fires of wrath died down.

But it was still into no sinecure that the Reverend John Alfred

Baden stepped in June, 1948, to serve as Deacon-in-Charge under the direct surveillance of the Bishop.

It was well that he was young and somewhat inexperienced, for the blend of these often undervalued virtues gave him courage, hope, and but a dim realization of the burdens which he had so cheerfully assumed.

Mr. Baden was born in Washington, D. C., but considers himself a native of Prince George's County, Maryland, for that is where he spent his boyhood. He was, to a large extent, undecided as to the profession for which he seemed best suited when he entered the University of Maryland. He was attracted to law which he began to study at night through the law course of the National University. He found this intellectually accelerated life too hard, consuming all of his time and energies, and soon he gave up studying for a while. Then, on being awarded a scholarship which would enable him to complete his law course, he returned to school and, in 1938, received his degrees in both Science and Law. For the next few years, he worked for the Southern States Co-operative.

During World War II, he served as a Chief Petty Officer in the Navy. In 1942, he and Miss Jean Feaga, of Frederick, were married. On his release from the Navy, in 1946, he entered the Virginia Theological Seminary, at Alexandria, and was a student there when he became assistant at Trinity Church, Towson, under the Reverend William C. Roberts, St. James' former rector.

Mr. Baden was still at Trinity and still at the Seminary when he was chosen by Bishop Powell to shoulder the responsibilities of St. James Parish. He and Mrs. Baden and their two small sons moved into the Rectory in June. He completed his work at the seminary and was ordained to the priesthood on December 10, 1948 by Bishop Powell in St. James Church.

He wisely ignored the rifts, he accepted the situation as a thoroughly normal one, he trod a narrow path between the factions, and, in so doing, went far towards rewelding his parish. He brought back those who had become discouraged; he gave renewed interest to some who had turned away. Many broken pieces he fitted back into the whole and he soon had a responsive congregation around him.

He strengthened the ties with the chapel at Parkton and insisted that more stress be placed on its importance in the life of St.

James. He was rewarded there with increased cooperation and for the first time in its existence, the chapel prepared to remain open for worship through the winter months.

1 1 1

Towards the end of 1948, just one hundred years after the last wide sweep of modernizing, the spirit of Progress and Improvement got loose in the parish again. By some extraordinary process of reasoning, the idea took fast hold that St. James was unfit to greet its two hundredth anniversary without being completely renovated and remade.

Early in February, 1949, the Vestry approved the plans and drawings for the church and parish house submitted by St. James' advisory architect, John Henry Scarff, and his associate, Bryden B. Hyde. More than \$17,000 had to be raised before the work could be started. As the rebuilding progressed, the figure moved upward, on past \$25,000. The Vestry pledged \$5,000 from the church's funds, the St. James Guild gave \$2,500, and The Fellowship contributed \$1,000. The balance was to be subscribed. A building committee, composed of D. Alan Sparks, Joseph D. Baker, Jr., David G. McIntosh 3rd, Edward S. Voss, Thomas C. Eastman and the Rector, was appointed.

During the spring, the Vestry bought and added to church property the triangular ten acre field below the church grounds to the east.

The rebuilding program got under way in mid-August. The interior of the church building was completely demolished and the process of reconstruction began at ground level. The pews were removed and placed in the parish house where services were held. A radiant heating plant, necessitating a concrete floor in the church, was installed with a central boiler in the cellar of the parish house. The flooring of the aisles was laid in brick, herring-bone pattern. The hexagonal bricks in the floor of the vestibule in the belfry were removed and bricks similar to those in the church aisles were laid there as well.

The eighty-five year old organ, having reached the awkward age where it was too old to be modern but not old enough to be attractively antique, was dismantled and discarded. It was replaced by a two manual Aeolian-Skinner pipe organ of great volume, which cost, in round figures, \$6,000, placed in the east



transept. A panelled wall was built across this side of the transept, its center the front paneling of the former organ, to provide alcoves opening into the Vestry Room for the robing of the choir, acolytes, and rector, and to give space above for the organ pipes.

New pews, copies of those added in 1833, were built to fill the west transept and the space from which the heating stoves had been removed. The font was moved into the aisle near the west door, which was once again opened for use by the congregation. The aged cross doors, which had hung at this entrance since the building of the Chapel of Ease, were replaced by new doors, replicas of the old.

The building was reroofed and the ceiling insulated. The outside walls were painted a light yellow which, unfortunately, will hide for many years the beauty of the brickwork in the original Chapel walls. The exterior woodwork and trim were painted white.

Green was again the color with which the interior walls were painted, a shade or two lighter than before, and the window frames and sills and doors were painted white. The dark color of the pews was left unchanged.

The communion rail, in use since 1762, was lowered in height and then restored to its place. The gate into the chancel, which had been at the south east corner of the rail, was moved to the center, in line with the aisle of the nave. Three floodlights were sunk into the ceiling, at the joining of nave and transept, to illumine the chancel and choir.

The rebuilding was completed in mid-November and the reopening of the church took place on the evening of November 17. Bishop Powell attended the services and officiated at the dedication of the new organ and the additional pews.

Thus St. James stood, beautiful and shining, mellowness replaced by gloss, ready to grace the coming anniversary.

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The end of 1949 and the beginning of 1950 are the present and present time has little part in a history of older days. So today, which will so soon be the past, had best be left to the chroniclers of St. James' next hundred years and to the second volume of its history.



## CHAPTER XII

### YESTERDAY, TODAY AND FOREVER

UNTRoubLED tranquility and an essence of the permanence of mankind are found in old churchyards and burying grounds in sharp contrast to the emphasis on man's transitory passage sensed in new cemeteries. There is a comfort, a reassuring warmth, that links the generations long past to those still to come through the present. There is the underlying confidence of foreverness.

This perpetuation is epitomized at St. James although almost an entire generation lies unmarked. There have been burials in the churchyard here since the late 1750's and yet the earliest stone is dated 1773. The heavy desecration of time and the lack of care through the early years are, in large part, responsible for this.

The two oldest stones bear the names of John and Elizabeth Mather, a name long since passed out of this parish. He, practical to the end, admonishes on his gravestone "This stone was got to keep the spot, Lest men should dig too near." Elizabeth, less concerned with her earthly remains, through the decades has held to the promise of more spiritual destiny, "A Resurrection with the Just, I hope for though I sleep in Dust."

There is no gainsaying a touch of humor in the quaintness of many of the old carvings but there is much that is appealing in the earnest, serious outlook of the people in those hard days. When sickness struck, they suffered and usually died; when they were in pain, no antidote relieved them. Many times, no doubt, they felt truly freed when time's sands for them ran out, long borne down with hurt and illness. The epitaph of John McClung "Who Departed This Life August 17, 1777, the 35th Year of His Age" expresses the release felt by many.

Afflictions Sore  
Long Time I bore  
All human Help was vain  
Till God did please  
To give me Ease  
And freed me from my Pain

There are several graves marked only by field stones set upright which may well be of the closing years of the eighteenth century. Carved headstones from 1800 on are far more numerous. Of this circa is the stone to "Kezia, wife of Isaac Hooper," who, in the unquestioned pioneer understanding of masculine supremacy, is to be forever remembered and esteemed as "The Mother of Seven Sons, and three daughters."

There was a fashion in epitaphs as there was a fashion in gravestones, and it is interesting, when visiting widely separated churchyards, to find that certain spans of years produced identical graven thoughts although the burying grounds were far apart. There are those which thoughtfully advise "Repent in time whilst time you have." There is the reassurance of happy release and freedom from the ails of life. And found among the poems in stone is much admiration for the stoicism with which pain has been endured.

There is scarcely a colonial churchyard but what holds still one or more stones with the threatening warning "Kind reader stop and pray for me, For what i am you soon must be," as it is written here at St. James.

Another epitaph frequently met is the somewhat self-complacent bit from Ecclesiastics

By death the golden bowl is broken  
The pitcher is burst in twain  
The cistern wheel has felt the shock.  
A noble man is slain.

Near the chancel walls is buried Elizabeth, wife of Archibald Gittings. She had evidently selected the verse for her tomb early in life and clung to her choice to the end. The comfort which she leaves to those left behind overlooks, in poetic license, her well rounded years of fourscore and one and completely ignores her husband. She says

Weep not for me, my parents dear,  
I am not dead but sleepeth here.  
My life was short. By this you see  
Prepare yourselves to follow me.

One of the most unusual tombstones in St. James' yard is the double one, near the west door, to the memory of Thomas and

Rachel Sparks, husband and wife, who were born within a few months of each other and who died within two days.

As the nineteenth century sped on, the gravestones became more elaborate, decidedly less attractive, and interesting epitaphs reached the vanishing point. Of the burying of this twentieth century, there is little to say in a history of older times. The new stones are there, many for members of families that are old, but they are now scarce more than a matter of record with dry, statistical reporting of names and dates. The individuality, the whimsical expectation of remembrance have faded with the apparent modern ban on sentiment.

1 1 1

Each generation has been faithful to St. James in its own way, as time and expediencies permitted, some with gifts, some with endowments, and some with the sheer determined preservation of the church's existence.

The first memorial gift to the church was, undoubtedly, the early font which, according to family tradition, was given by Gabriel Holmes. Its acceptance by the church evidently came during the years for which no records survive so there is no certainty as to the donor or the date of the presentation.

The beautiful windows are all memorials. The first to be put in were the two Garrison windows, one to the left, the other to the right of the chancel. Above the altar is the memorial window to Mr. Warner. In the east transept are the windows to Richard and Anna Emory and to John W. and Julia A. Rutledge. The window north of the west door is to the memory of Mary Louisa Pearce and the one opposite to Francis Asbury Richardson. In the nave are four windows, one to Amanda Zana Howard, one to Amanda Howard Gwynn, and on the west side, the window to the memory of Agnes Hall Emory and one for Dixon and Sophia Stansbury. Above the south door is a semi-circular window for John and Mary Jane Hutchins. In the vestibule are the windows of Richard Louis Remare and Mordecai Maddock.

The earliest gifts still in use are the two Chippendale chairs in the chancel presented to Mr. Forbes in 1845 by Mrs. John McGaw.

During the rectorship of Mr. Warner, more memorials were made to St. James than under any other rector except Mr. Roberts.

The altar brasses, the cross, vases, candlesticks, and missal stand, were given in 1881 and 1883 in memory of Florence Berkley Matthews, who had been a friend of the Warner family. Two cruets were added to the communion service by Frederick Groscup as memorials to his uncle and aunt, Nathan and Penelope Talbott Nelson. In 1893, the lectern was presented by Elizabeth S. Hutchins in remembrance of Mary Louisa Pearce, daughter of General John Bacon Pearce.

In the spring following Mr. Warner's death, the font, still in St. James, was presented by George and Leonidas Polk, who had spent many years in the Rectory with the Warners, in memory of their mother, Emily Nichols Polk. The old baptismal font was removed to make way for the new one and, several years later, with the altar of 1848, was taken to Parkton, at the completion of St. James Chapel, and placed there.

The next gift of remembrance was the marble altar to the memory of Jackson Wilson, long a vestryman, and his wife, Amanda Young Wilson, accepted when the receding chancel was added in 1905.

In 1926, two and a quarter acres of land adjoining the graveyard were bought from the estate of Joshua Hutchins Cockey and a stone wall was built to enclose them. This was the gift of Beale R. Howard, a former vestryman, and his sister-in-law, Miss May Adams, as a memorial to Francis Asbury Richardson.

(A note of interest on Mr. Richardson relates to his early days as associate editor of the *Baltimore Republican*, a newspaper owned and edited by his father, Beale Howard Richardson. Both he and the elder Mr. Richardson were taken into custody by the Union Army on suppression of the paper for expressed Confederate sympathies in September, 1863, and "sent south by way of Harper's Ferry with orders not to return under penalty of being treated as spies.")

At the same time, Mr. Howard made an endowment of the former Howard family pew, on the door of which was placed a small silver plate inscribed "Howard Memorial." He asked that it "be a place where visitors to the church would be especially welcome to sit."

Mrs. Robert B. Vickers presented new prayer books and hymnals for the use of the congregation during the summer of 1927 and later gave the standing candelabra in the chancel in memory of



her husband. Two years later, the large evergreen tree at the roadside in front of the parish house was planted by the Halten Garden Club in remembrance of Mr. Vickers. His mother, Mrs. George Vickers, was the donor of the set of white altar hangings, another memorial to him.

When the St. James Guild installed the belfry light for the Reverend Mr. Towers, Mr. and Mrs. Harry Fahnestock and Albert Fahnestock presented the plaque, telling of the installation, which is in the wall beside the south door.

Mrs. William Cockey, in 1931, gave two alms plates as memorials to her father and mother, Charles H. and Virginia Lefevre Holmes.

The large alms basin and the processional cross were accepted at the Easter Services in 1932 to the memory of Van Duzer Burton. The basin was given by Mrs. Burton, now Mrs. Gordon H. Pearce, and the cross by Mr. Burton's brother and sisters, Frank V. Burton, Mrs. Walter Eaton, and Mrs. Morgan Wing. The green altar hangings, another gift in Mr. Burton's name, were given by Cleatus Keating, of New York.

The prayer book used in the chancel is in remembrance of William Guy Roberts, father of St. James' rector. The dogwood trees beside the churchyard's gate are the gift of Mrs. Marcus Dennison and the maples along the wall and the sweet gum tree nearby of Mrs. W. W. Abell, granddaughter of the Reverend Mr. Forbes.

The purple altar hangings were presented in 1933 by the St. James Guild for "the faithful and devoted workers in the Guild who have passed from our midst." The last gift to the church before Mr. Robert's departure from the parish was the prayer desk placed in the chancel to the memory of Elizabeth Warner Rutledge by her daughters, Julia and Martha Rutledge.

In October, 1945, the table in the vestibule was given St. James in memory of Augusta Hardin Dunn by her daughters, Mrs. Gaston Edwards and Mrs. John Singer McEwan, of Florida, both of whom are frequent visitors on My Lady's Manor. The following month, on November 4, a new chalice and paten were dedicated and accepted as a memorial to Katherine Boylan Houck. Later that winter a silver wafer box was given by Mr. and Mrs. George Parker in memory of Miss Ella M. Parker.

The full set of red hangings, including burse and veil, pulpit

fall and Bible markers, was given by Mrs. Jack Carson, then Mrs. Curley, in May, 1947, in remembrance of her first husband, John Clinton Curley, who was killed at Aberdeen Proving Grounds during World War II.

A complete set of markers for missal and altar book, one for each color of the church year, was the gift at the same time of Catharine O'Hara for Lieutenant Paul C. McNiel, Jr., who was lost in the Caribbean Sea during Naval Air manoeuvres, in March, 1947.

At the morning services on August 3, new candle lighters given by Mrs. H. H. Houck in memory of her husband, Hazeltine Howard Houck, were used for the first time and a new United States Flag, presented by The Fellowship, was dedicated in honor of the members of St. James Parish who served in the Armed Forces in World War II.

In the spring of 1949, Mr. and Mrs. G. Harry Cannaday presented to the church a chalice and paten for individual communion in memory of their daughter, Betty Jane Cannaday Bransford.

Mrs. George Walker gave a pair of copper lamps as a memorial to her father, Eli H. Houck. One of the lights stands within the churchyard, the other is beside the gateway, enclosed by four stone fence posts brought from Farmington, the old Jarrett and Streett home, now the Elkridge-Harford Hunt Club.

The memorial trusts have grown and increased until St. James seems, at last, to have levelled out to a future serene and unburdened. In its last two decades, the church has moved steadily forward and upward towards the cycle of bounty through which it is passing. Many names have now been added to that of Elijah Bosley, who bequeathed the church's first endowment in 1841. The donors of endowment trusts, in addition to Mr. Bosley, are Richard T. Allison, John Wise Bosley, Katharine Stewart Philpot, Anna M. Philpot, Walter Warner, Beale R. Howard, John Randolph Rutledge, S. Davies Warfield, Amanda Howard, Elizabeth Hutchins, Augusta Dennison, Cora Haile, Thomas Hall Emory, Mary Slade, Ellen Sparks, Rachel Sparks, and William Hope.

## CHAPTER XIII

### "FAITHFUL AND WISE STEWARD"

THE list of vestrymen of St. James given here is as complete and as accurate as it is possible to make it from the records that are available.

During the first twenty-five years, from its building until 1777, the Chapel of Ease was under the control of the Vestry of St. John's, at Joppa, and had no governing body of its own. Representatives from the Chapel, however, were on that Vestry during those years. Among them were John Merryman, Dixon Stansbury, Thomas Franklin, Thomas Talbott, Ezekiel Bosley and Josias Slade.

No records have survived covering the years from the establishment of St. James Parish in 1777 to the spring of 1810 and from that thirty-two year period the names of the Vestrymen of 1800-1801, found in Mr. Coleman's diary, are the only ones known. It is a certainty, though, that delegates to the early Diocesan Conventions were Vestrymen. Those men were Thomas Bond, Nicholas Merryman, Abraham Rutledge, George Fitzhugh, Benjamin Merryman and Elijah Merryman.

#### VESTRYMEN OF ST. JAMES PARISH

George W. Anderson....1873 to 1894	William Curtis.....1810 to 1821
Ira G. Anderson.....1826 to 1828	.....1824 to 1831
Joseph D. Baker, Jr....1948 —	James Dimmitt.....1821 to 1824
Elijah Bosley.....1801	Judson W. Duckett....1826 to 1827
John H. Bosley.....1839 to 1841	.....1840 to 1855
Joseph Bosley.....1819 to 1820	Charles Evans.....1863 to 1865
Nicholas M. Bosley....1810 to 1811	Dr. Richard Emory.....1869 to 1894
Henry Carroll, Jr.....1859 to 1868	Dr. Thomas H. Emory..1895 to 1907
James Carroll, Jr.....1859 to 1860	Dr. Thomas L. Emory...1860 to 1868
Nicholas H. Cockey....1906 to 1907	Daniel Fitzhugh.....1820 to 1834
Thomas D. Cockey.....1919 to 1947	George Fitzhugh.....1800 to 1815
John Crawford.....1826 to 1827	Thomas Flayharty.....1822 to 1823
John Curtis.....1835 to 1839	Robert Forrester.....1833 to 1834

John Frazier.....	1860 to 1861	Thomas Pearce.....	1822 to 1828
John Fuller.....	1820 to 1823	Warner P. Pearce.....	1925 -
Cornelius Garrison.....	1800 to 1801	John Perdue.....	1842 to 1848
James C. Gittings.....	1823 to 1834	John Perdue, Jr.....	1868 to 1873
Richard Gittings.....	1821 to 1822	Walter Perdue.....	1874 to 1898
Edwin Goodwin.....	1813 to 1814	John Philpot.....	1860 to 1861
John Gwynn.....	1810 to 1821	William F. Pierce.....	1820 to 1859
William Gwynn.....	1801	David Pocock.....	1810 to 1819
Jacob Harman.....	1829 to 1834	Richard Remare.....	1904 to 1905
William Hitchcock.....	1810 to 1812	R. Louis Remare.....	1914 to 1938
Beale R. Howard.....	1899 to 1910	Benjamin Ringgold.....	1835 to 1838
John Howard.....	1860 to 1862	Dr. Thomas Ristean.....	1827 to 1859
Richard M. Howard.....	1877 to 1878	Charles A. Rutledge.....	1873 to 1886
C. Clinton Holmes.....	1912 to 1938	J. Charles Rutledge.....	1917 to 1925
Henry C. Hutchins.....	1908 to 1910	J. Randolph Rutledge.....	1887 to 1917
Jarrett Hutchins.....	1821 to 1825	John W. Rutledge.....	1843 to 1872
Joshua Hutchins.....	1819 to 1820	Shadrack Rutledge.....	1820 to 1821
Joshua Hutchins.....	1829 to 1864	G. William Sattler.....	1938 -
Oliver M. Hutchins.....	1903 to 1919	Abraham Slade.....	1814 to 1817
Ralph Hutchins.....	1911 to 1948	John Slade.....	1811 to 1833
Richard Hutchins.....	1840 to 1841	Levi A. Slade.....	1862 to 1868
William B. Hutchins.....	1904 to 1905	D. Alan Sparks.....	1907 -
William Hutchins.....	1848 to 1858	Francis E. Sparks.....	1902 to 1914
	1864 to 1872	Josias Sparks.....	1800 to 1801
William Hutchins.....	1873 to 1903	Josiah Sparks.....	1868 to 1902
Thomas Love.....	1831 to 1834	C. Alfred Spilker.....	1947 -
John McGaw.....	1800 to 1818	Dixon Stansbury.....	1824 to 1825
Richard McGaw.....	1819 to 1820		1832 to 1840
Dennis Marsh.....	1827 to 1828	Charles H. Streett.....	1878 to 1900
Benjamin Merryman.....	1800 to 1801	John R. Streett.....	1860 to 1877
John Merryman.....	1800 to 1801	Dr. St. Clair Streett.....	1835 to 1842
Nicholas R. Merryman.....	1815 to 1821		1853 to 1858
Arthur S. Nelson.....	1937 -	Thomas Sutton.....	1810 to 1813
Edward Orrick.....	1818 to 1819	Daniel N. Thomas.....	1910 to 1911
William Orrick.....	1823 to 1824	Julius Thornton.....	1900 to 1906
Joshua H. Parker.....	1862 to 1868	Robert N. Turner.....	1907 -
Samuel Parker.....	1839 to 1853	Jackson Wilson.....	1859 to 1903
John G. Patterson.....	1918 -	Robert Wilson.....	1814 to 1815
Jacob M. Pearce.....	1894 to 1918	Jeremiah Yellott.....	1835 to 1859
John B. Pearce.....	1825 to 1833	John Yellott, Jr.....	1816 to 1825

## ASSOCIATE VESTRYMEN

Thomas C. Eastman.....	1945 -	C. Alfred Spilker.....	1941 to 1947
Ernest B. Garrison.....	1945 -	Edward S. Voss.....	1941 -
David G. McIntosh 3rd.....	1949 -		



# WARDENS OF ST. JAMES PARISH

Charles W. Anderson....1879 to 1895	Richard Hutchins.....1810 to 1817
Joseph Bosley.....1818 to 1819	William Hutchins.....1821 to 1824
G. Harry Cannaday.....1949 -	Samuel L. Moores.....1829 to 1855
Henry Carroll, Jr.....1875 to 1876	Arthur S. Nelson.....1918 to 1937
Nicholas H. Cockey.....1903 to 1905	John G. Patterson.....1911 to 1918
William Curtis.....1839 to 1845	Melville Pearce.....1900 to 1907
Daniel Fitzhugh.....1839 to 1840	E. Ross Pearce.....1938 -
Donald H. Frantz.....1925 to 1927	Warner P. Pearce.....1924 to 1925
William Hitchcock.....1829 to 1830	Charles A. Rutledge....1905 to 1916
Arthur B. Holmes.....1938 to 1949	J. Randolph Rutledge...1878 to 1886
Jesse Hutchins.....1810 to 1815	G. William Sattler.....1928 to 1938
Joshua Hutchins.....1816 to 1818	Dr. St. Clair Streett....1859 to 1864
Oliver M. Hutchins.....1896 to 1902	Julius Thornton.....1897 to 1899

## VESTRY 1949-1950

D. Alan Sparks—Register	Arthur S. Nelson
Robert N. Turner	G. William Sattler
John G. Patterson	C. Alfred Spilker
Warner P. Pearce	Joseph D. Baker, Jr.

## ASSOCIATE VESTRYMEN

Ernest B. Garrison	Thomas C. Eastman
Edward S. Voss	David G. McIntosh 3rd

*Senior Warden*—E. Ross Pearce

*Junior Warden*—G. Harry Cannaday

*Assistant Register*—John Neighbours

*Treasurer*—Joshua Hutchins Cockey

## CHAPTER XIV

### LORD BALTEMORES GUILT

THERE could be no more fitting place for the survival of an old church than My Lady's Manor, a survival in itself from Maryland's early days.

In the autumn of 1667, through the haze of Indian summer, Charles Calvert, then Governor of Maryland, rode on a rare visit to the northern parts of Baltimore County on a mission of peace, to make "an Amity until the Worlds End" with the Susquehannock Indians. Before returning to his duties in St. Mary's, he saw for the first time a sweep of "faire lande," of hills, coverts, and rolling meadows, whose beauty remained in his memory the rest of his days.

Eight years later, he succeeded his father, Cecilius, in the Barony, becoming third Lord Baltimore, second Lord Proprietary of Maryland. When he returned to England, he still cherished his glimpse of the land's beauty and tucked those remembered acres securely away among his reserved lands so that they remained untenanted and in his name.

By 1712, Charles had buried three wives and must surely have passed the age of discretion. Apparently, however, he had forgotten its advices, for, when he was, according to historians, seventy-five years old, according to his son, Benedict Leonard, well into his eighties, against all cautions, he married for the fourth time. Clinging determinedly to fast vanishing dreams and remembrances of youth, he took unto wife the young and lovely Margaret Charlton, of Northumberland, England.

In August of the year following this fourth marriage, doubtless as a gesture of conciliation and appeasement, an old man's effort to tie the frolicsome interests of his girlish wife to him, Lord Baltimore gave to Margaret his ten thousand acres of "faire lande" in his province across the seas to be known as hers for ever after as My Lady's Manor.

The Baroness apparently had her mind and her interests else-

where, for she accepted this somewhat considerable gift rather casually. What she did with the patent for the land, which was sent her by Charles Carroll, then His Lordship's Agent in the Province of Maryland, no one knows. It was not returned for recording in Maryland during her lifetime and, so far as is known, it has never been found.

Charles Calvert died in February, 1715, and in November, 1718, his widow married Lawrence Elliot, of Yapton Place, Sussex, reputedly a descendant of the Lawrence Elliot who had earlier sailed around the world with Admiral Drake.

On the 30th of July, 1731, Margaret died. She bequeathed her land in America to Charlotte, daughter of Benedict Leonard Calvert, fourth Lord Baltimore, who was the son of Charles' second wife, Jane Sewall.

An item from her will, written two weeks before her death, reads "I give to my granddaughter, Charlotte Calvert, her Heirs and Assigns for ever all that Tract of Land Called the Lord Baltemores Guift containing and laid out for ten thousand Acres more or less Scituate, Lying and Being in the Province of Maryland in Baltimore County given and granted to me my Heirs and Assigns for ever by Charles Lord Baltimore my late Husband deceased."

Charlotte, in 1718, when she was sixteen years old, had married Thomas Brerewood, the Younger, descendant of a family once of opulence and literary renown, neither of which, by great misfortune, he heired. He considered himself a poet and so graciously unfitted for more strenuous labours. In a few short years the young couple was hopelessly mired in debt.

Of Charlotte her brother, Cecil Calvert, wrote in October, 1725, to another brother, Benedict Leonard Calvert, in Maryland, "Poor Lot is very mellancholy for she meetes with indifferent usage. They find nothing coming from Bro. Baltimore and their Circumstances begin to be Lowe making her Life very uneasy. Indeed I take their Circumstances to be so bad that I very much Feare a Goale if timely Care by you is not taken."

Within a month of Margaret's death, My Lady's Manor had been transferred by Thomas Brerewood, the Younger, and his wife, Charlotte, to Thomas Brerewood, the Elder, his father, in an effort to pay their debts. Mr. Brerewood, Senior, "a man of considerable force and integrity," left his estates and pleasant life in

England and came to Maryland in 1732 to rebuild his family's fortunes on their Manor on the Falls of Gunpowder.

He was a man who dreamed dreams and saw visions; the poet's strain was in him, too, and, as he laid out the lots of My Lady's Manor he envisioned it thriving and prospering. He reserved a large tract of the Manor land for himself. He built a small, but adequate, house of stone, two stories high, with an outside kitchen built of stone, and there he lived. Four hundred and more acres he gave to his grandson, William, son of Francis Brerewood.

The plots of land, varying in size from thirty acres to near three hundred, he leased, many to men whose names are still a part of Baltimore County, Anderson, Pocock, Wiley, Bacon, Sheppard, Sharp, Bull, Collett, Slade, Perdue, Standiford, and Armstrong among them. The rental on these tracts was payable in "good merchantable leaf Tobacco on or before the 25th Day of December." Some leases called for as little as "234 lb. wgt.," others read "to be packed every Year in good Order and well conditioned in good and sufficient Hogshead that much Tobacco to make the said Hogshead full 800 Weight clear of Wood and safely roaled to the neares Landing to the Mannor and safely housed the said Hogshead Packing Nailes and Roaling all at the Expence of said Tenant."

On July 19, 1734, there appeared in the *Maryland Gazette* a notice "to all Artificers, viz. Joiners, Carpenters, Millwrights, Smiths, Tanners, Shoemakers, Taylors, Improvers and Dressers of Hemp and Flax or any other Tradesman whatsoever" stating that My Lady's Manor would be developed into farms of from fifty to one hundred acres, or more, and "would be let out upon Lease for Years, Lives or otherwise to such as are minded to Settle there. The Proprietor may be spoken with each Day at Mordecai Price's in Gunpowder Forest about three Miles from the said Mannour."

Then Mr. Brerewood laid out Charlotte Town. It was on the site of the present village of Monkton and named for his well loved daughter-in-law. He placed it near the banks of the Great Falls of Gunpowder River, already seeing, in his fertile mind, great loads of tobacco floating down to the port of Joppa, and near Charles Run for the establishment of mills.

He marked his townsite off in lots of one acre, leasing some for "5 ears of good Indian Corn for each Lott" and others for



"good marchantable Leaf Tobacco" all to be paid by Christmas of each year. The leases on the town lots, which allowed "Wood & Timber for a good & sufficient House to build & finish in six Months," were made to endure for the expected span of three lives, a man, his wife, and their youngest child, or, if they were childless, a young child of their neighbours. Provision was made should death take any of the three, "in Case any of the said Lives shall drop or depart this Life one Shilling Sterling shall be paid for each Lott per Annum and in Case a Second Life drops or departs this Life then to Pay one Shilling Sterling more Rent for each Lott."

Often, with the future of his project and its furtherance in mind, he made concessions in the matter of the rental. In one instance, "in considering how necessary it is for the Encouragement of Charlotte Town to have a Cooper and Malster and Brewer," he released one certain Jonathan Ady, who claimed proficiency in all said trades, from payment of any rent whatsoever.

Mr. Brerewood ruled his ten thousand acres justly but with stern paternalism. He lent his tenants money if they were hard pressed, he advised them when they were in trouble, and he even bought freedom for one who was an indentured servant, but when payment was due he expected it. One poor fellow was completely cleaned out when he had finished dealing with his patron.

In consequence of Sundry Moneys and Tobacco due to the said Thomas Brerewood and in consequence of his being Bail for me in Sundry Actions and his Engagements to pay several Debts for me I hereby Devise unto him one Neger Woman Two Horses Two Mares Two Cows Two Heiffers Four Yowes and two lambs one Ram two Sows and six Piggs Three Feather Beddes and Furniture Three large Pewter Dishes and fifteen small dishes Twentyseven Plates and five Basins three Iron Potts Two leather Chears One large Chest Trunk Two frying Pannes and all Other of my Household Contents of what Nature soever that I am possessed of.

For the indentured servant he paid, in February, 1743, four thousand pounds of tobacco for the unexpired term of service of five years and, for the encouragement of the released man, turned over to him a tract of one hundred acres "beginning at My Lady's Mannour trees at the beginning of the Mannour," in what is now the village of Corbett.

He permitted no squabbling among his land holders, either, one lease stating "the said Thomas Willmott is to Behave himself

Neighbourly to all the Rest of the Tennants on the Mannour not to injure them nor their Effects nor Possessions or to do any Hurt to Themselves."

By 1745, Mr. Brerewood's town and tract were booming. Charlotte Town, "for the Encrease and Encouragement of Commerce," was in its heyday and the *Maryland Gazette* for Friday, October 18, ran this announcement.

Notice is hereby given that a Team will go each Week from Mr. William Wright's in Charlotte Town to Mr. William Rogers's at Patapsco and return Back; whereby all the Merchants of those Places may have safe Passage for Letters or small Parcels which shall be carefully Delivered, paying at the Said Places 4d. for a Letter and for any Parcels under ten Pounds Weight 6d. and under twenty Pounds 1 shilling and so in Proportion for any Bigger Weight.

N. B. Next Spring a Caravan will be Set up to go from the said Places to York, Lancaster and Philadelphia for the Conveniency of Passengers, Goods, Letters, Etc..

Mr. Brerewood had taken on the work of the Clerk of Baltimore County in 1741 to tide him over the hard years but by now prosperity seemed assured. His most trying days were behind him when he died suddenly on December 22, 1746.

It was the end of his so carefully cherished dream. Charlotte had died two years before; William, his grandson, had died in 1743; his son Thomas, the ineffectual, melancholy poet outlived him but three months; and his holdings in Maryland fell into the hands of Francis Brerewood, later spoken of as a bankrupt and outlaw, who fought unceasingly in the English and Provincial courts until the years of the Revolutionary War for his rights to My Lady's Manor.

Brerewood's was the spirit and life of Charlotte Town and its crumbling set in upon his death. From that time on there is no mention of the town in the records, no reference to it. It is as though it were a creation made substantial by his dreaming, that vanished at his passing.

He had written his will in 1741, bewailing the fact that he, "the Biggest Creditor," had not been able to accomplish more, blaming partly "the Distances of Place and long Delays." Towards the end of this somewhat lengthy, explanatory document, he asked his executors "not to Mollest Mrs. Elenor Turner in a Settlement I made to her dated the 4th of April 1740" and then spoke of his death and burial.

As to my Buryall I committ to their Care if I should not live long Enough to Buyld a Burying Place or Vault upon the Hill that I desire to be Laid in one of my Houses. Soe as the Possession of this Estate was not my owne Seeking but as Providence flung me into it Unexpected soe I have Endeavoured to act Resolving to doe Justice and Execute to the Utmost of my Power what as far as in me lay to please and approve my Selfe to Everybody concerned. Soe I implore that Infinite Wisdom and Authour of my being doe give me Understanding to persue the same to the last Moments of my Life and if it is His Will to spare my Life to bring to a Close this Work that I have begun and to Restore Peace and Unity and Amity to my family in my Dayes.

Until now, no trace of Mr. Brerewood's grave has been found. Hills abound near the old site of Charlotte Town and he was not explicit as to which he had selected for his burying place. As to the location of his "houses," only one is known. The house which he had built for himself, Mrs. Turner, his Indian Slave "Pompey" and his "three Negers: Daniel, Jemy & Hannah Girle" is the stone wing of the much enlarged house now owned by Dr. and Mrs. William S. Love on land that once comprised Brerewood's Quarter, later known as Lott #78.

When Mr. Brerewood's will was written in 1741, his grandson, William, had been named executor. At the young man's death in 1743, a codicil was added asking that William Dallam, a merchant of Joppa Town, administer the affairs of My Lady's Manor in the event of the old man's death.

When Mr. Dallam took over, maintaining his predecessor's attitude of regarding the Manor more or less as a feudal unity, he kept all land records and papers relative to transfers and leases in his own possession. A number of years later, these papers figured importantly in the contest over the Brerewood estates but solely by reference, for neither Frederick, Lord Baltimore, nor Francis Brerewood, son of Thomas, would admit to having them. There are, therefore, a number of years about which not much is known.

It is known, though, that before 1750, a number of new families had moved onto Manor lands, among them Stansbury, Sparks, Bond, Hutchins, Cole and McClung.

In 1751, Frederick Calvert, fifth Lord Proprietary and sixth Baron, at the age of twenty inherited the Province at the death of his father, Charles. The young lord's way of life was extravagant. He was interested only in pleasuring himself in travel and



high living. Around him was a crew of boon companions, among whom, but a few years earlier, had been Francis Brerewood. His sole apparent interest in Maryland was the money to be derived from it. And that, it seems, did not pour fast enough to suit him.

On pressure from England, Governor Sharpe, in 1754, advanced the minimum "Rent of His Ldps. Mannours from 10s. to 20 Shillings p 100 Acres" and placed a limitation of twenty-one years on all leases which were to be renewed. But Frederick was not satisfied. He chafed to have more revenue pressed from his Manor lands and determined to lay hands on these ten thousand acres called My Lady's Manor which had so far eluded him.

It was the tantalizing idea that My Lady's Manor was definitely beyond his grasp that lent it such a gloss of value for, in actuality, the manors of southern Maryland yielded much more revenue, some being let for £3 others for £5 yearly for one hundred acres. On this Manor along the Gunpower, as he so bitterly wrote, "large Tracts are subjected to only a trifling Quit Rent payable in Wheat Corn Capons &c."

He derided Francis Brerewood and his suit in Chancery Court saying repeatedly that Brerewood had been "foiled in all his Attempts," dismissing the claims of the heirs as "so extreemly Absurd," writing of his old friend Francis "he is seventy, Bed-Ridden, out-Lawed, over Head & Ears in Debt, has no heirs & if he were to live seventy more Years, he never could clear up the different suits he has to gett thro even to prosecute his Claim." In spite of all this ridicule on Lord Baltimore's part, the suit remained in the courts and no decision on the ownership of My Lady's Manor was reached before the Revolutionary War.

Frederick Calvert based his claim to the lands of the Manor on the questioned legality of the title given by Charles, third Lord Baltimore, to Lady Margaret, quoting the law of England to the effect that "No Person the King only excepted can otherwise than by Will give to his Wife any Land or Real Estate."

The Baron, annoyed and irked by his lack of success against Brerewood, fired letter after letter at poor Governor Sharpe, who, harassed already beyond endurance by the necessities of defending the Province against the French and Indians despite the opposition and lack of support by his Assembly, pled with him "On your writing to me on the Subject write singly only as of this Affair private Notice is best as it may make Clamour in the Province."



By January, 1765, Frederick was worn out by his battle to speed what he considered the dribble of income from his Province, so incompatible with his expenditures. He was planning another Grand Tour of the Continent, which called for ready cash, and the Lower House of Assembly in Maryland seemed resolved to tax the Manor and Reserved lands of the Proprietary. On January 16, he ordered Governor Sharpe to place the first of his Manors and Reserve Lands on the auction block for "the sum of fifty Pounds at least Sterling Money in Silver or Gold prorata for every hundred Acres so patented and Granted (and I hope as these are peculiar Reserved Lands, My Judges will obtain a better and more Advantageous Price)." This order was followed, a year later, by a complete dispersal of lands held by the Lord Proprietary.

The selling of this land of Lord Baltimore's was not an entire success for, as Governor Sharpe wrote Frederick, "the Scarcety of Money in the Province is at present so great that few People have much to command, & the Tenants who if they had Money could afford to give more for their respective Tenements than any other Persons are in general very poor & their Neighbours seem to think it would be ungenerous to purchase over their Heads as they term it."

Before 1770, the names of McGaw, Meredith, Nelson, Bosley, Talbott, Given, Fugate, and Goodwin had been added to those already on the roster of My Lady's Manor.

At the outbreak of the Revolutionary War all lands still identified with the Lords Baltimore and the King of England were seized by the State of Maryland. Clement Hollyday and Gabriel Duvall were appointed Commissioners and Stewards of My Lady's Manor and, on October 22, 1782, sold the tract, in lots, at Slade's Tavern.

Preference was supposedly given those then on the lands and returned soldiers. Speculation was rife, one Jonathan Sellman buying in as much as fourteen hundred acres for some sixteen hundred pounds. Those on the land, always hard pressed for cash money, were in many cases unable to defend their rights. Army officers took advantage of the land script issued them in payment for services in the Revolutionary War to run the bidding high. Among them were General Mordecai Gist, Colonel Thomas Price, Captain Joshua Gist, Major John Davidson and the afore mentioned Colonel Sellman.

By November, 1784, when the patents were issued, many of the speculators, having bought with the government land script, worthless for any other purpose, had sold eagerly at lower cash prices and most of the lands of My Lady's Manor were once more in the hands of those who had lived on them. Some of the financial details baffled even those involved, for Gabriel Duvall, one of the Commissioners, took time to note on one survey "My Lady's Manor was sold by the Lot not by the Acre. Some of the purchasers who now have less land than appeared by the first survey claim a deduction. How they have paid I know not."

A list of the patentees of that year would have served as a register of the families of My Lady's Manor for many generations to follow. In addition to the names already mentioned, there had been added Galloway, Jarrett, Miles, Holmes, Gorsuch, Stewart, and Gwynn. It was from the early Monkton Mill of William Gwynn, named in nostalgia for Monkton Priory in a faraway home in Pembrokeshire, Wales, that the village of Monkton, on the site of Charlotte Town, was named.

By 1800, two more families, names long influential in Manor affairs, had taken up patents, Pearce and Curtis.

Some families of the parish were not within the Manor boundaries. The Garrison, Tolley, and Howard families had settled early on the tract called Isles of Caprea to the east of My Lady's Manor. Abraham Rutledge had holdings on Blethnia Cambria before 1755 and the Merryman family had patented a great spread of land to the west and northwest. Elijah and Ezekiel Bosley lived on the Manor Glen tract, then known as Bosley's Meadows, and, nearby, the Parker family had long been established on land of Clynmalira Manor.

It is hard to conceive that there could be in America many more spots like My Lady's Manor. Until three decades ago, when the first of the old family homes and estates were sold to outsiders, it was a province unto itself, more feudal by far than twentieth century England. It was a sportsman's paradise. Within its bounds flourished fox-hunting, racing, gunning and cockfighting. By the end of nearly two hundred years, thanks to the lack of transportation and the handy custom of marrying one's neighbor, everyone was everyone else's cousin and all disputes were settled at home, being strictly intra-family.

In a slightly different, slightly less communal fashion, the sports

continue to flourish. Within the Manor acres are many coverts hunted by the Elkridge-Harford Hounds, the club-house and kennels of which are just beyond the eastern boundary of My Lady's Manor on property once the homestead of the Jarretts and Streetts; and the My Lady's Manor Point-to Point races are still one of early spring's events.

The building of St. James passed without notice in the annals of My Lady's Manor. The Chapel was begun during the unsettled years following Thomas Brerewood's death and what mention was made of it was in the papers which were lost. William Dallam, though, was a member of the Vestry of St. John's of Joppa and it was, in all likelihood, his influence which brought the Chapel of Ease to one of the hills of My Lady's Manor, for all that the founding fathers asked was that it be in the Forks of the Gunpowder.

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Unlike many old churches, the life of St. James has been continuous. There has never been a time when the doors of St. James have closed, there has never been a time when its people have deserted it.

This church has never settled in sequestered calm, content with the role of museum of the past. It has survived with spirit the onslaught of years and generations. The serenity and pride of age are tempered by the vigour and excitement of full living.

St. James approaches its third century with strength and power and looks with hope beyond the present to a future long and valiant.















